

## **220703-4 Jos 3, Israel Crosses the Jordan River—CThurman**

The previous chapter divided into these four parts:

- Joshua sends spies to Jericho, which make contact with Rahab. (vss.1-7)
- Rahab's faith in God. (vss. 8-11)
- Rahab and the spies make a covenant. (vss.12-21) And,
- The spies return to report to Joshua their findings. (vss.22-24)

We stated briefly concerning:

- The history of Israel is but five generations from David, king of Israel.
- The electing grace of God shown in Rahab and her father's house. And,
- The similarity between the deliverance of Israel from Egyptian bondage and of the deliverance of Rahab and her father's house from coming destruction.

On this last point there were two common elements that we noticed.

1. The type of the blood of Jesus Christ, which is seen in the blood of a lamb that was applied to the door posts of lintels of the houses of Israel and the scarlet thread tied in the window. And,
2. The necessity of abiding in the house.

The first, the blood of the lamb and the scarlet thread, represents the *salvation of their souls* by the shed blood of Christ. The second is the *saving of their lives* by abiding or continuing in the house. Not only does the LORD save the children of God, BUT He would have them to save or set apart their lives to live for the glory of God by abiding in Christ, by a faithful and holy manner of life. There is far more to being saved than having eternal life. We are to live for Him.

In this chapter Israel breaks camp, comes to the Jordan River and crosses on dry ground.

- Israel arrives to the banks of Jordan. (v.1)
- Israel to keep distanced from the ark. (vss.2-4)

- Israel is to sanctify themselves. (v.5)
- The LORD shall prove to Israel that He is with Joshua as He was with Moses (vss.6-8)
- Israel shall know that the living God is with them. (vss.9-13)
- Israel's miraculous crossing of Jordan into Canaan described. (vss. 14-17)

### Chapter 3

Israel arrives to the banks of Jordan. (v.1)

**1 ¶ And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over.**

Israel to keep distanced from the ark. (vss.2-4)

**2 And it came to pass after three days,**  
at the end of  
3.8, at the brink

*after, אַחֲרַיִם, a masc. noun tss. the end of, the quarter, the edge, to border, to brink, to the brim, the uttermost part, the outside; cf. Jos.3.2, after; 3.8, the brink of; 3.15, the brim of; 4.19, in the border of; 9.16, at the end of; 13.27, the edge of; 15.1, the uttermost part of; 15.2, from the shore of; 15.5, the end of, the uttermost part of; 15.8, at the end of; 15.21, the uttermost; 18.15, from the end of, 18.16, the end of; 18.19, at the end.*

**that the officers went through the host;**  
overseers

*officers, of the verb שָׁטַר, shah-tar, officer, officers over, rule, overseer; cf. 1.10; 3.2; 8.33; 23.2; 24.1.*

As stated in chapter 1, it seems very likely that Joshua, very shortly after the LORD has commanded Joshua to arise to lead Israel into Canaan that he immediately sent the two spies to the other side of the Jordan River to view the land. The chronology of chapter 3 could also be about this same time. So, *after three days*, could be from the time when the LORD gave Joshua the commandment to go into Canaan. Until now the northernmost part of

the camp of Israel has been located at Shittim, or Abelshittim (the meadow of Shittim), in the foothills of mountains of Abarim.

**3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it,**  
Jehovah Elohim (v.9)

**then ye shall remove from your place, and go after it.**  
journey, depart

*ye shall remove, Qal fut. of the verb יָצַא, tss. to journey, to depart, to set forward, to go forward, to remove, to go forth, to go a way, etc.; Jos.3.1, and they removed, 3, ye shall remove; 3.14, when ... removed; 9.17, and journeyed.*

Remember that the priests, the Levites, which carry the ark of the covenant, are the sons of Levi of the family of Kohath. It was only after the ark of the covenant was prepared for being transport by the sons of Aaron that the Kohathites could enter into the tabernacle and remove all of its furniture.

*Nu.3.29 The families of the sons of Kohath shall pitch on the side of the tabernacle southward.  
30 And the chief of the house of the father of the families of the Kohathites shall be Elizaphan the son of Uzziel.  
31 And their charge shall be the ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.  
...  
4.15 And when Aaron and his sons have made an end of covering the sanctuary, and all the vessels of the sanctuary, as the camp is to set forward; after that, the sons of Kohath shall come to bear it: but they shall not touch any holy thing, lest they die. These things are the burden of the sons of Kohath in the tabernacle of the congregation.  
(see also, Deu.31.9; Jos.8.33; 1Chr.23.26)*

**4 Yet there shall be a space between you and it,**  
far

*a space, רַחֹק, rah-chōq, an adj. tss. far, afar, afar off, a space, a great while to come, long ago, far abroad.*

**about two thousand cubits by measure:**

*by measure, מִדָּה, mid-dah, a fem. noun, tss. a measure, a size, a stature, a piece, a tribute, a garment, etc.*

The distance between Israel and the ark of the Covenant was to be 2,000 cubits. It is said that the cubit measured about 18". If so, then Israel would have a space of about 3,000 feet between them and the ark.

A mile measures 5,280'. So the distance between the two was about 3/5<sup>ths</sup> of a mile.

**come not near unto it, that ye may know the way by which ye must go:**  
purpose

*come ... near, קָרַב, a verb tss. to be at hand, to approach, to stand by, to be ready, to bring, etc.; cf. Jos.3.4, come ... near; 7.14, shall come; 7.16, 17, 18, he brought; 8.5, will approach; 8.23, and brought; 10.24, come near; 17.4, and they came near.*

**for ye have not passed this way heretofore.**  
reason

To this time the LORD had led Israel with a pillar of a cloud by day and a pillar of fire by night.

*Ex 13:21 And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night:*

*22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people. (cf. Ne.9.12, 19)*

It seems that the last time this pillar went before Israel was just about the same time that Moses died. (cf. Deu.31.15) This suggests that the public manifestation of the LORD before the eyes of Israel left them when Moses died. If the pillar of smoke and fire is in fact gone then the LORD has moved the eyes of Israel so that they are fixed on the ark, which is a type and hidden representation of Jesus Christ. Their eyes are brought from heaven (viewing the cloudy and fiery pillar) down to earth to see the ark. And what they see before their eyes is the ark, but veiled or covered with three different coverings, which speaks of Israel's blindness to see Jesus as the Christ of God and their Redeemer; that is, until the Lord saves them. (cf. Deu.29.4; Is.63.17, 18; Mt.13.10-15; Ac.28.26-28; 2Co.3.13-16)

1. It was covered with the veil that divided between the holy place and the most holy place in the tabernacle. 2. With badger's skins, and then a cloth of blue. (cf. Nu.4.5, 6)

But at this place, though Israel is being directed to look to Christ, He remains a mystery to them, their eyes are blinded from perceiving Him, their minds cannot apprehend who He is.

Israel is to sanctify themselves. (v.5)

**5 And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you.**  
perform an act of miracles

*sanctify yourselves*, Hithpael (reflexive act., **Jos.7.13**) imper. verb of **שׁוּדַּק**, kah-dash, tss. *to hallow, to be holy, to prepare, to bid, to dedicate, to appoint, to keep, to purify.*

*wonders*, Niphal (simple pass.) part. of the verb **פָּלַח**, pah-lah, tss. *wonderful, marvelous, too hard, to do wonders, to do miracles, to do wondrous works, etc.*

***Sanctify yourselves*** – For them it involved washing their clothes, abstaining from carnal activity, and obedience to the commandments of the LORD, which is the word of God.

Sanctified by washing clothes & abstaining from carnal relations:  
*Ex.19.10 And the LORD said unto Moses, Go unto the people, and sanctify them to day and to morrow, and let them wash their clothes...*

...

*14 And Moses went down from the mount unto the people, and sanctified the people; and they washed their clothes.*

*15 And he said unto the people, Be ready against the third day: come not at your wives.*

Sanctified by keeping the word of God:

*Le.20.7 Sanctify yourselves therefore, and be ye holy: for I am the LORD your God.*

*8 And ye shall keep my statutes, and do them: I am the LORD which sanctify you.*

Sanctification by

*Joh 13:10 Jesus saith to him, He that is washed*

*λούω*, a once-for-all thorough washing, (a full bath) from his sins by faith of Jesus Christ; in other words Christ's died in his place.

*needeth not save to wash his feet*

*νίπτω*, to wash those parts that become defiled through the course of the day.

*but is clean every whit: and ye are clean, but not all.*

There was one among the disciples which remained in the uncleanness of sin or blood-guiltiness for sin against God.

There was one that was not washed from his sins. That was Judas Iscariot.)

*2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.*

(What is perfecting holiness? Isn't that by a practical application of the word of God?)

*Eph 5:26 That he (Christ) might sanctify and cleanse it (His church) with the washing of water by the word ...*

*Joh 15:3 Now ye are clean through the word which I have spoken unto you.*

**will do wonders** (miracles) – This is what the LORD will use (v.7) to make Joshua great before the eyes of all Israel. Combine this with the commandment to sanctifying themselves the child of God, in a state of uncleanness, cannot appreciate all that the great things that the Lord does.

The LORD shall prove that He is with Joshua as He was with Moses (vss.6-8)

**6 And Joshua spake unto the priests, saying,**  
(the Kohathites)

**Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.**

**7 ¶ And the LORD said unto Joshua, This day will I begin to magnify thee**  
make you great

*magnify, Piel (intensive act.) infin. of the verb גָּדַל, gah-dal, tss. to be great, to wax great, to much set by, to manify, to promote, to nourish, to exceed, to be increased, etc.*

**in the sight of all Israel, that they may know that, as I was with Moses,**  
eyes

**so I will be with thee.**

*Jos 4:14 On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life.*

**8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan,**  
edge, border, brim, brink (cf. v.15)

*to the brink, קֶצֶף, a masc. noun tss. the end of, the quarter, the edge, to border, to brink, to the brim, the uttermost part, the outside; cf. Jos.3.2, after; 3.8, the brink of; 3.15, the brim of; 4.19, in the border of; 9.16, at the end of; 13.27, the edge of; 15.1, the uttermost part of; 15.2, from the shore of; 15.5, the end of, the uttermost part of; 15.8, at the end of; 15.21, the uttermost; 18.15, from the end of, 18.16, the end of; 18.19, at the end.*

**ye shall stand still in Jordan.**

*ye shall stand still, Qal fut. of the verb עָמַד, [g]ah-mad, tss, to leave, to stand, to stand up, to stand still, to stay, to remain, to withstand, to continue.*

This is explained in just a moment. Many times as we read the word of God we do not immediately understand what is being said, but as we learn to read on it become clearer to us. And in this we need to read on into this chapter.

Israel shall know that the living God is with them. (vss.9-13)

**9 And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.**

Jehovah Elohim

*come hither, Qal imper. of the verb נָגַשׁ, nah-gash, also tss. to come, to approach, to go up, to stand, to give place, to draw near, to come, to overtake, to bring.*



Read R-L אל תי

**10 And Joshua said, Hereby ye shall know that the living God is among you,**  
By this

**and that he will without fail drive out from before you the Canaanites,**

*and ... without fail, Hiphil (causative act.) infin. of the verb יָרַשׁ, yah-rash, & he will drive out, Hiphil fut., he will ... drive out and also tss. to possess, to succeed, to enjoy, to inherit.*

**and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.**

And the same as in Deu.7.1:

*De 7:1 When the LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the **Hittites**, and the **Girgashites**, and the **Amorites**, and the **Canaanites**, and the **Perizzites**, and the **Hivites**, and the **Jebusites**, seven nations greater and mightier than thou ...*

*Ac 13:19 And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.*

In Abram's day,

*Ge.15.18 In the same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates:*

*19 The Kenites,*

The Kenites appear to exist in the days of Abram through to the time of David.

*and the Kenizzites, and the Kadmonites,*  
**20 And the Hittites, and the Perizzites, and the Rephaims,**

21 And the **Amorites**, and the **Canaanites**, and the **Girgashites**, and the **Jebusites**.

This text of Ge.15.19-21 is missing the Hivites which are in Deu.7.1 and Jos.3.10. But the Ge.15.19-21 adds four other nations that Deuteronomy and Joshua do not name: the Kenites, Kenizzites, Rephaims and the Kadmonites. All together there are 11 nations that lived in Canaan and that would be expelled from it. The #11 is the number for judgment.

11 Behold, the ark of the covenant of the **אֲדֹנָי** Lord of all the earth  
Master

Notice the spelling of *Lord*. It is not LORD, יהוה, Jehovah, but Lord, אֲדֹנָי, Adōh-nahy, which means *Lord*, as in Master. This refers to the Son of God, Son of the Father, Jesus Christ.

***passeth over before you into Jordan.***

The ark passes over before you *into* Jordan.

Since the LORD is Master of all the earth, then He is LORD over all other lords or masters in the earth. There is none greater than He.

***12 Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.***

Because this involves the whole nation crossing the Jordan River and is not concerned with a land allotment (as an example, Nu.13.4;34.19 are about land), I am inclined to say that the twelve men chosen would be of the sons of Jacob. Otherwise, if these twelve men are chosen based on a land inheritance, it which would exclude Levi, and put Manasseh and Ephraim in the place of their father Joseph. (cf. Deu.18.2; Jos.18.7)

**13 And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan,**

*as soon as ... shall rest, נָח, noo-ach, tss. to rest, to be quiet, to be confederate, to cease, to let down, to lay down, to set down, to set.*

**that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.**

*shall be cut off, כָּרַת, kah-rath, also tss. to make, to cut down, to destroy, to make a covenant, to perish, to chew, to be free, to fail; v.16, were cut off*

*heap, נֶהַד, neyhd, a masc. noun always tss. with the English heap (6).*

Israel's miraculous crossing of Jordan into Canaan. (vss. 14-17)

**14 ¶ And it came to pass, when the people removed from their tents, departed, went forth**

*when ... removed, Qal infin. of the verb נָסַע, tss. to journey, to depart, to set forward, to go forward, to remove, to go forth, to go a way, etc.; Jos.3.1, and they removed, 3, ye shall remove; 3.14, when ... removed; 9.17, and journeyed.*

**to pass over Jordan, and the priests bearing the ark of the covenant before the people;**

**15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, brink, edge**

*were dipped, Niphal (simple pass.) pret. of the verb טָבַל, tah-val, tss. to dip (15), to plunge (1).*

**(for Jordan overfloweth all his banks all the time of harvest,)**

**16 That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan:**

[the heap]

**and those that came down toward the sea of the plain, even the salt sea,**

[waters]

[Referring to the Dead Sea]

**failed, and were cut off:**

finished, ended

*failed*, Qal pret. of the verb תָּמַם, tah-mam, tss. *to spend, to consume, to be clean (v.17), to finish, to end, to fail, to accomplish, to waste.*

נֶגַד, neh-ged

**and the people passed over right against Jericho.**

opposite, before

**17 And the priests that bare the ark of the covenant of the LORD stood firm**

*firm*, Hiphil (causative act.) infin. of the verb כָּוַן, coon, tss. *to establish, to prepare, to fashion, to be stable, to set in order, to direct, to set forth, to fit, to be meet, to be ready, to stand, to be certain, to be right, to be firm.*

**on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.**

completely

*dry ground*, חַרְבַּה, chah-rah-vah, a fem. noun tss. *dry land, dry ground; Jos.3.17, twice; 4.18.*

This chapter ends and the next begins with the priests standing established, set, fixed on dry ground, solid ground in the midst of the Jordan River. This was a notable miracle and evidence that the LORD was with Joshua just as He was with Moses (cf. 4.5; Jos.3.7); that the living God was among them;

and that the LORD would be with Israel and without fail drive out the seven nations that are there.

Israel, which numbered in 2-3 million souls, which has a 601,000+ capable military force, still smaller and weaker than the nations, likely crossed the Jordan in the same broad ranks that the LORD had organized them into in Numbers chapter 10.14-28:

Under the standard of Judah were the tribes of Judah, Issachar, Zebulun (201,300 warriors), then behind them was Gershon, & Merari. These three ranks were followed by the tribes under the standard of Reuben, which were Reuben, Simeon, Gad (106,430 warriors) followed by Kohath. The next rank that followed was under the standard of Ephraim, which were Ephraim, Manasseh and Benjamin (130,800 warriors). Behind them, under the standard of Dan were Dan, Asher and Naphtali (163,200 warriors). And finally the ark of the covenant, Moses and the sons of Aaron in the forefront.