

## Handout 1: Joshua Lesson 2

God did not choose Israel because the people were more righteous or more beautiful or accomplished than the other peoples of the earth. There are three reasons why God chose Israel:

1. God chose Israel because of the oath He swore to the Patriarchs (Gen 12:1-3; 15:18-21; 22:16; 26:14; Sir 4:37; 10:14-15).
2. God chose Israel to be His instrument of Divine judgment against the Canaanite peoples for their crimes against the innocent (Gen 4:10; 15:16).
3. God chose Israel as His partner in His plan for mankind's salvation. It was Israel's mission to be trained in holiness and taught to fulfill her destiny as the people from whom the Messiah would be born from "the Woman" prophesied in Sacred Scripture. She was to be an Israelite woman whose son was destined to destroy Satan's power over humanity (Gen 3:15; Is 7:14; 9:5/6-7/6; Lk 1:26-38).

The formula phrase "Yahweh spoke to Joshua" occurs (with slight variations) twelve times in the Book of Joshua (1:1; 3:7; 4:1, 8, 15; 5:2; 6:2; 7:10; 8:1, 18; 10:8; 11:6). In the significance of numbers in Scripture, twelve is the number of divine order of government.

Some significant repeats in chapter 1:

- To "be strong and stand firm" is repeated four times in verses 6, 7, 9 and 18).
- "Rest" in the Promised Land is found twice in verses 13 and 15.
- The command to "possess" the land is repeated in the Hebrew text five times in verses 11 twice, and verse 15 three times (*IBHE*, vol. I, page 558).
- The phrase "beyond the Jordan" is repeated twice in the Hebrew text in verses 13 and 15 and is identified as the eastern side of the river.
- The word "land" is mentioned eight times in the Hebrew text in 1:2, 4, 6, 11, 14 twice, 15 twice (*IBHE*, vol. I, page 558-9).

Joshua told the Israelites to prepare to cross the Jordan River in three days (Josh 1:10-11). In Scripture the number three usually signifies something important in salvation history is taking place. For example:

- Abraham was told to go on a three day journey to Mt. Moriah where he was to offer his son Isaac in sacrifice (Gen 22:5).
  - It was on the third day after the men of Shechem agreed to for a covenant with the twelve tribes of Israel by submitting to circumcision that they were attacked by the tribes of Reuben and Levi (Gen 34:25).
  - There were three day intervals in Joseph's prophecies concerning Pharaoh's baker and cup bearer (Gen 40:12-23).
  - When the Israelites arrived at Mt. Sinai, they were told to take three days to prepare before their rendezvous with God (Ex 19:11).
  - The prophet Jonah was three days in the belly of the great fish (Jon 2:1-2), and when released he took three days to travel across the city of Nineveh (Jon 3:3).
  - Jesus prophesied that He was to be entombed in the earth for three days (Mt 12:40; 16:21; 17:23; 20:19; Mk 8:31; 9:32; 10:34; Lk 9:22; 18:31) .
  - On the third day Jesus arose from the dead (Mt 16:1-7; Mk 16:16:1-6; Lk 24:1-3; Jn 20:1).
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## Handout 2: Joshua Lesson 2

Some significant repeats in chapter 2:

- *hesed* (faithful covenant love and mercy) is repeated three times in 2:12 twice, 14
- “three days” is mentioned in 2:16 and 22 (also see 1:1 and 3:2 for a total of 4 times)

Some significant repeats in chapter 3: The Ark of the Covenant dominates this part of the narrative; it is mentioned ten times in the Hebrew text: 3:3, 6 twice, 8, 11, 13, 14, 15 twice, & 17.

The Ark of the Covenant housed Israel’s most prized possession and served three purposes:

1. It was a receptacle to hold the stone covenant documents of the Ten Commandments (Ex 25:10, 15; 40:20).
2. It was a support for the “Mercy-seat/Seat of Atonement” that was the earthly throne of Yahweh and the place where God dwelled in the midst of His people (Ex 25:21-22; 26:34).
3. On the Feast of Atonement (Yom Kippur), it was the most holy altar of Yahweh where the high priest made annual atonement for the people’s collective sin (Lev 16:2, 11-16).

Crossing the Jordan River into Canaan

- The Jordan was in flood stage during the spring harvest season.
- As soon as the priest’s feet touched the water, the water of the river began to recede above and below the crossing point, forming a wall of water to either side.
- The crossing took place opposite the city of Jericho.
- The priests carrying the Ark stood in mid-river while the people passed.
- The people passed over on dry ground.

The comparison between the miracle crossing of the Red Sea/Sea of Reeds in the Exodus out of Egypt and the miracle crossing of the Jordan River into Canaan:

Similarities	Differences
God miraculously parted the waters of the Red Sea and the Jordan River; the Israelites passed through a corridor of a wall of water on either side (Ex 14:21-22; Josh 3:16).	In the Exodus miracle, the Glory cloud was the sign of God’s Presence among His people, but in the Jordan crossing the Ark of the Covenant was the dwelling place of God (Ex 14:19; Ex 25:22; Josh 3:3, 18, 14).
The people crossed over on dry ground (Ex 14:16, 22; Josh 3:17).	The Israelites who crossed the Jordan were not being pursued by an enemy as in the Exodus crossing—they were the enemy (Ex 14:6; Josh 1:15; 3:10).
The miracles both took place in the spring (Ex 13:4; Josh 3:15).	There were no deaths as a result of the Jordan River crossing. In the Exodus the Egyptian charioteers perished in the flood of the closing waters of the sea (Ex 14:27-28).
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