

Handout 1: Joshua Lesson 3

If we accept that the year 2000 BC is a fairly accurate date for Abraham's entry into the land of Canaan, given the following information from Scripture, can you estimate a date for the conquest of Canaan?

- Abraham was 75 years old when he left Haran for Canaan (Gen 12:4).
- Abraham was 100 years old when his son Isaac was born (Gen 21:5).
- Abraham was 175 years old when he died (Gen 25:7).
- Isaac was 60 years old when Jacob was born (Gen 25:27).
- Jacob lived in Egypt 17 years and died when he was 147 years old (Gen 47:28).
- The Israelites lived in Egypt 430 years (Ex 12:40-41).
- The Israelites lived in the wilderness 40 years after leaving Egypt before they began the conquest (Num 14:33; 32:13; Dt 2:7; 8:2; 29:5; Josh 5:6).

Answer:

2000 BC	Abraham entered Canaan
<u>- 25</u>	Isaac was born 25 years after Abraham entered Canaan (100-75)
1975	The year Isaac was born (Abraham 100 yrs. Old)
<u>- 60</u>	Isaac was 60 when Jacob was born
1915	Date of Jacob's birth
<u>-130</u>	Jacob's age entering Egypt (147 Jacob's age at death – 17 yrs. in Egypt)
1785	The year the Israelites migrated into Egypt.
<u>- 430</u>	Number of years the Israelites lived in Egypt.
1355	The year the Israelites left Egypt.
<u>- 40</u>	The number of years the Israelites spent in the wilderness.
1315 BC	Estimated year of the Conquest of Canaan.

The twelve Patriarchs destined to become twelve tribes were arranged to be a type and pattern of the number of the Apostles. So were the twelve foundations in the desert and the twelve stones taken from the bed of the Jordan (St. Peter Chrysologus, c. 380-450, Archbishop of Ravenna, Sermon 170). The stones from the Jordan served as visual reminders to the Israelites of God's miraculous preservation of the twelve tribes of Israel in the crossing the Jordan River at flood stage, but the Fathers of the Church saw the memorial stones as an allegory of Jesus' twelve Apostles who rose out of the waters of baptism in the Jordan River to become the ministers of Christian baptism and the foundation stones of the New Covenant Church (St. Gregory of Nyssa, St. Prudentius, St. Peter Chrysologus).

The Hebrew word *zikkaron* ("memorial"), used for the ring of river stones in the Hebrew text of Joshua 4:7, conveys more than the meaning of simply recalling the event. It invites remembering with a purpose akin to reliving the event, implying a reflection that calls for a corresponding degree of involvement.

Three significant events occurred on the 10th of Abib/Nisan:

1. The selection of the first Passover victims in Egypt.
2. Joshua/Yahshua and the Israelites crossing of the Jordan River into Canaan forty years later.
3. Palm/Passion Sunday when Jesus/Yahshua rode into Jerusalem as the sacrificial Lamb of God who came to take away the sins of the world.

Handout 2: Joshua Lesson 3

The Ark is mentioned seven times in chapter 4; its titles define its shape and function:

1. Ark of the Covenant (verse 9): it is the visible sign of Israel's status as a covenant people.
2. Ark (verse 10): in Hebrew the word means box or chest.
3. Ark of Yahweh, three times (verses 5, 11 and 18): Yahweh dwells in the midst of His people between the cherubim of the Ark's Mercy-seat.
4. Ark of the Covenant of Yahweh (verse 7): it is the visible sign of Yahweh's unique covenant with Israel.
5. Ark of the Testimony (verse 16): it contains the covenant documents, the stone tablets written on by the finger of God.

Repeats: the verb "to cross" is used 14 times 3:14-4:23; "twelve" 5 times in chapter 4; "circumcise" 8 times in chapter 5; the Ark 7 times in chapter 4 and 10 times in chapter 6; in chapter 6 there are 12 sevens/sevenths.

In Scripture a "sign" points to something significant beyond the visual object or act. In the Old Testament the Hebrew word *'ot* occurs about eighty times and can refer to:

1. A prophetic act/sign by a prophet: for example see the prophet Ezekiel's model of the siege of Jerusalem (Ez 4:1-3).
2. An event predicted by a prophet with a "sign": for example the blood of the lamb was a "sign" of Israel's protection from death on the night of the tenth Egyptian plague (Ex 12:13); the "sign" given Saul so that he will know God chose him to be king of Israel (1 Sam 10:1, 7 & 9); the "sign" of the virgin who will give birth to a son (Is 7:11 and 14).
3. A predicted event which consists of miraculous happenings: for example the Egyptian plagues in Exodus chapters 4-11 were "signs" for Pharaoh and Israel (Ex 4:8, 9, 17, 28, 30; 7:3; 8:23; 10:1-2), and Jesus said His rising up from the tomb on the third day was to be a "sign" like the return of Jonah from the belly of the fish (Mt 12:38-39).
4. An event not connected to prophecy in which God alone performs a miraculous work: for example see Gideon's "sign" in the fire from the angel's staff (Judg 6:11-24).
5. A celestial event or phenomena that cannot be explained: for example the covenant "sign" of the rainbow (Gen 9:12-17); the decreasing and increasing shadow that was the "sign" that King Ahaz will be cured (Is 38:7).
6. A ritual cultic practice or command: for example circumcision as a "sign" of the covenant with Abraham (Gen 17:11).
7. An object or an event which the object recalls: for example the "sign" of the memorial stones (Ex 24:4; Josh 4:6).

In the Gospel of John, Jesus' miracles are identified as "signs" of His divine authority (Jn 20:30).

The three events/circumstances thus far that link Joshua to Moses and confirm that Joshua's authority to lead Israel comes from God:

1. Yahweh speaks personally to Joshua as He spoke to Moses.
2. The miracle in crossing of the Jordan River recalled the miracle with Moses in crossing of the Red Sea (Sea of Reeds).
3. Joshua's vision of the Captain of the Lord's armies is like Moses' experience with the burning bush in Exodus 3:1-6—even to the command to remove his sandals because he is standing on "holy ground" (Ex 3:5 and Josh 5:15).