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THE
PASSAGE OF THE JORDAN.

THE PASSAGE OF THE JORDAN.

JOSHUA III., IV.

“When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was his sanctuary, and Israel his dominion. THE SEA SAW IT, AND FLED: JORDAN WAS DRIVEN BACK. The mountains skipped like rams, and the little hills like lambs. WHAT AILED THEE, O THOU SEA, THAT THOU FLEDDEST? THOU JORDAN, THAT THOU WAST DRIVEN BACK? Ye mountains, that ye skipped like rams; and ye little hills, like lambs? Tremble, thou earth, at the presence of the Lord, at the presence of the God of Jacob; which turned the rock into a standing water, the flint into a fountain of waters.”—PSALM CXIV.

By the author of
“The Prophetical Stream of Time,” “Seventy Weeks of Daniel,”
“The Great Epistle General of John to the Seven Churches in Asia,”
etc., etc.

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ISRAEL, CROSSING THE JORDAN, TAKES POSSESSION OF CANAAN.

JOSHUA III., IV.

"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God."—*Genesis xvii. 8.*

ISRAEL ARRIVES AT THE JORDAN.

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.

THE OFFICERS INSTRUCT THE PEOPLE.

And it came to pass after three days, that the officers went through the host; 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, then ye shall remove from your place, and go after it. Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

JOSHUA INSTRUCTS THE PEOPLE AND PRIESTS.

And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you.

And Joshua spake unto the priests, saying, 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.

THE LORD INSTRUCTS JOSHUA.

And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. 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, ye shall stand still in Jordan.

JOSHUA INSTRUCTS THE PEOPLE.

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

And Joshua said, Hereby ye shall know that the living God is amongst you, and that he will without fail drive out from before you the CANAANITES, and the HITTITES, and the HIVITES, and the PERIZZITES, and the GIRGASHITES, and the AMORITES, and the JEBUSITES. BEHOLD, THE ARK OF THE COVENANT OF THE LORD OF ALL THE EARTH PASSETH OVER BEFORE YOU INTO JORDAN. Now therefore take you TWELVE MEN out of the tribes of Israel, out of every tribe a man. (*In order, probably, that they should afterwards set up the TWELVE STONES in Jordan.* Chap. iv. 9.)

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

THE WATERS DIVIDE, THE HOST PASSES OVER.

And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people ; 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, (for Jordan overfloweth all his banks at the time of harvest,) 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 : and those that came down toward the sea of the plain even the salt sea, failed, and were cut off: AND THE PEOPLE PASSED OVER RIGHT AGAINST JERICHO.

And the priests that bare the ark of the covenant of the Lord stood 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.

TWELVE STONES OUT OF JORDAN.

And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you TWELVE MEN out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, TWELVE STONES, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man : and Joshua said unto them, Pass over before the

ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel: that this may be a sign among you, that when your children ask their fathers in time to come, saying, What mean ye by these stones? Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the Lord; when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memorial unto the children of Israel for ever.

And the children did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the Lord spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

TWELVE STONES SET UP IN JORDAN.

THE ARK PASSES OVER.

And Joshua set up **TWELVE STONES** in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day; (*Set up, we believe, by the **TWELVE MEN** chosen at first. Chap. iii. 12.*) For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

And it came to pass, when all the people were clean passed over, **THAT THE ARK OF THE LORD PASSED OVER, AND THE PRIESTS, IN THE PRESENCE OF THE PEOPLE.**

REUBEN, GAD, AND HALF THE TRIBE OF MANASSEH.

And the children of REUBEN, and the children of GAD, and half the tribe of MANASSEH, passed over armed before the children of Israel, as Moses spake unto them. (See Numbers xxxii.)

THE NUMBER WHO PASS OVER.

About FORTY THOUSAND prepared for war passed over before the Lord unto battle, to the plains of Jericho.

THE LORD MAGNIFIES JOSHUA.

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.

THE PRIESTS COME UP OUT OF JORDAN.

THE WATERS RETURN.

And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

ISRAEL ENCAMPS IN GILGAL.

And the people came up out of Jordan in the tenth day of the first month, and encamped in* GILGAL, on the east border of Jericho.

TWELVE STONES AT GILGAL.

And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

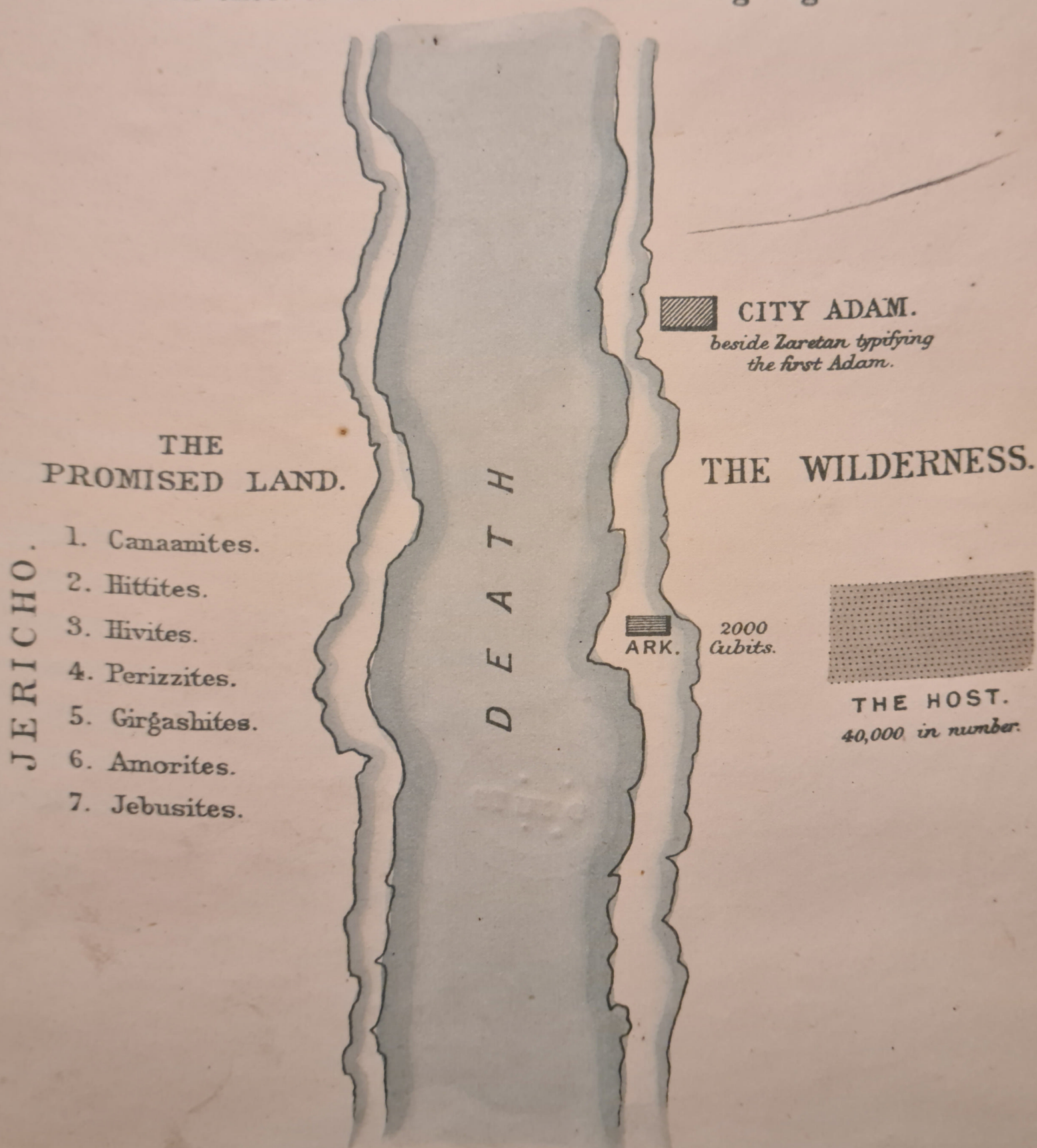
And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red Sea, which he dried up from before us, until we were gone over; **THAT ALL THE PEOPLE OF THE EARTH MIGHT KNOW THE HAND OF THE LORD, THAT IT IS MIGHTY: THAT YE MIGHT FEAR THE LORD YOUR GOD FOR EVER.**

* "And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from you (*in the renewal of circumcision*), wherefore the name of the place is called GILGAL (*that is, the rolling or revolution of a wheel*) unto this day."—Joshua v. 9.



THE JORDAN WITH ITS BANKS OVERFLOWED.

Here the Ark is seen at the moment when, borne by the Priests, it passes before the host into the Jordan, that is, into the shallow water at its edge. The immediate effect of this is shown in the following diagram.




The river overflowing its banks, while it typically shows the POWER OF DEATH, at the same time, as a simple matter of fact, leaves the water sufficiently shallow on its margin, or brim, for the priests bearing the ark to go forward into the Jordan, which, but for this, they could not possibly do.

THE JORDAN DRIED UP.

The effect of the Priests' feet touching the stream was, that the waters coming down from above, very far from the CITY ADAM, were cut off, while the waters below, to the south, failed altogether, being carried forward into the sea of the plain, the Salt or Dead Sea. Thus the whole space between was left dry for the host to pass over.


The ark going down into the Jordan, and displacing the waters beyond, or NORTH OF THE CITY ADAM, the type of him who brought sin and death into the world, shows the new creation superseding the old, the SECOND ADAM bearing the wrath due to the FIRST, and taking His place as the life-giving Head both of the church and of Israel. In this way it links the CROSS with the eternal counsels of God, with HIM who was set up from everlasting, from the beginning, or ever the earth was, not only before the first Adam transgressed, but even before he and this world were created.

The waters cut off very far from the City Adam.

 CITY ADAM.

The first Adam in figure.

The city Adam evidently stood SOUTH of the point where the waters were cut off; were it NORTH, it would be *out of the way*, and hence unconnected with the action in Joshua.

 ARK,
Dividing the Waters.

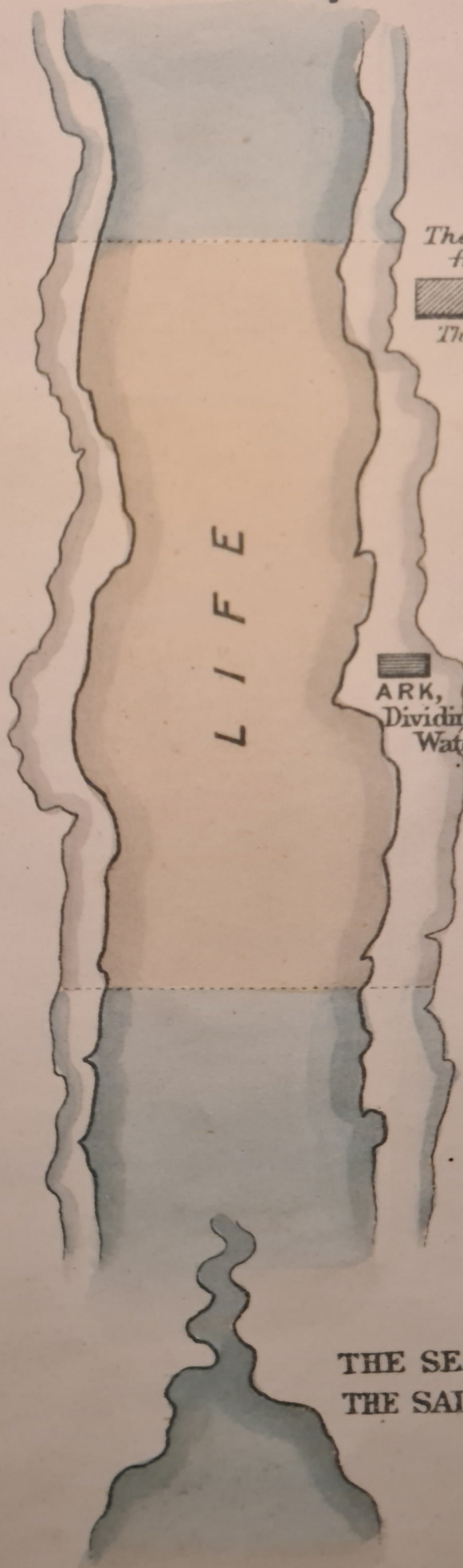


THE HOST.

The ark causing the river to dry up, typically shows Christ through death opening the path of life for *them into the land*; for *us into heaven*. Through Him life and incorruptibility are brought to light through the gospel; through Him even now spiritually we are in the heavenly places.

THE SEA OF THE PLAIN,
THE SALT OR DEAD SEA.

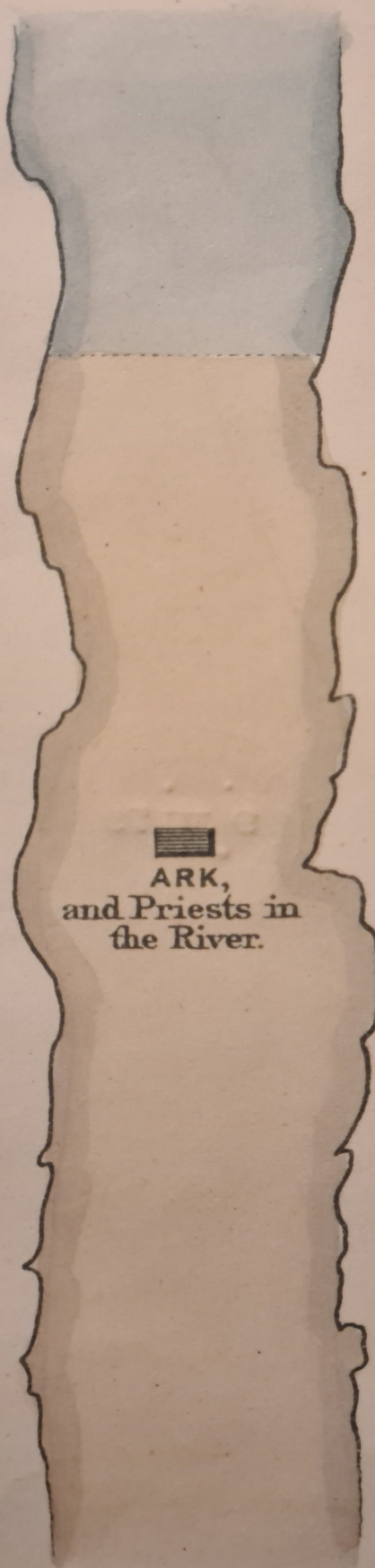
JERICHO.



THE PRIESTS WITH THE ARK IN THE JORDAN.

The Priests in advance of the people, go forward, bearing the Ark into the midst of the Jordan, and there stay till all the host have passed over.

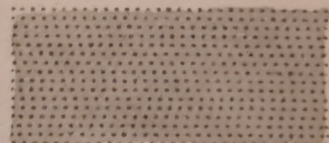
JERICHO.



CITY ADAM.



ARK,
and Priests in
the River.



THE HOST.

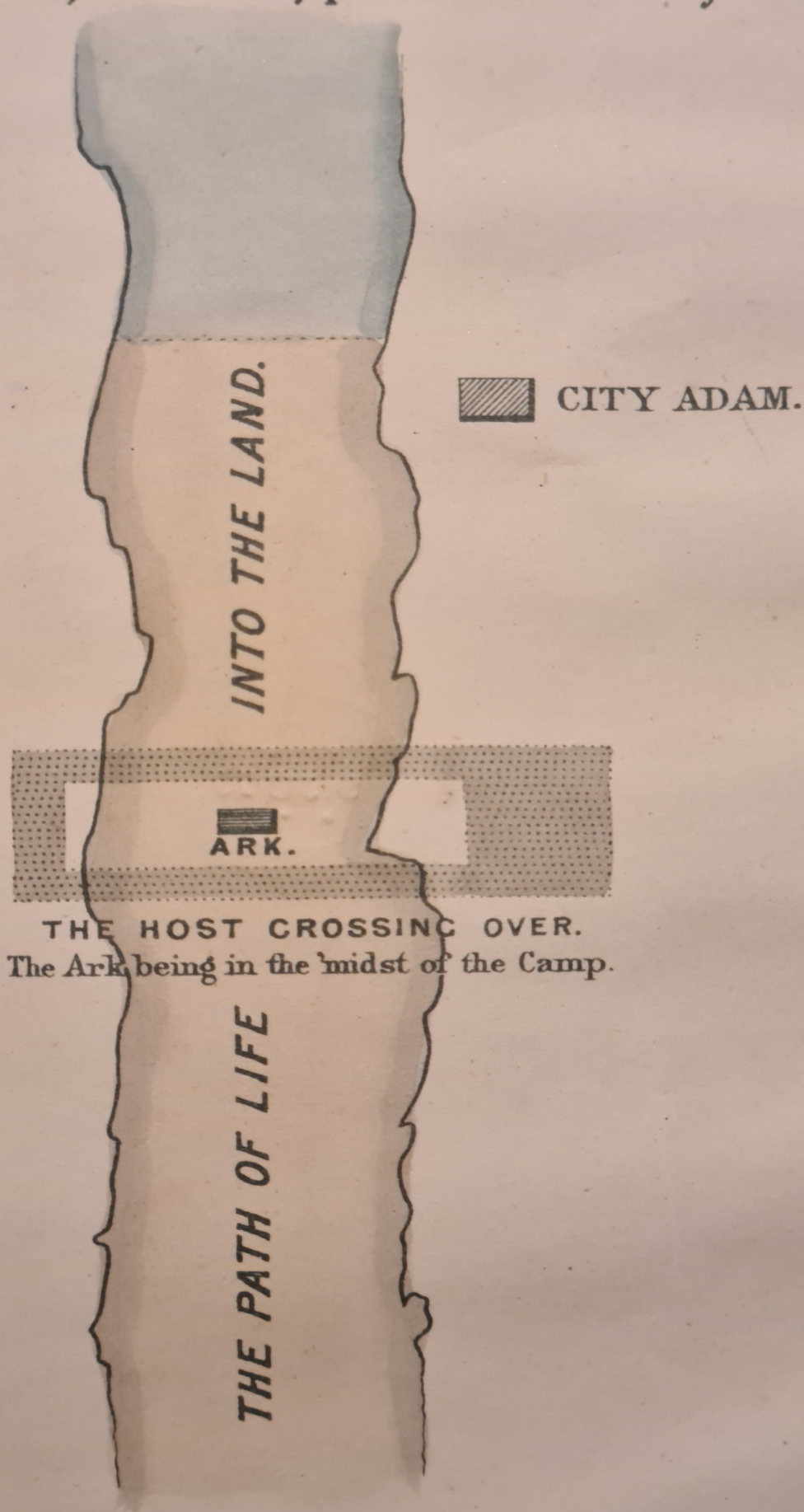
ISRAEL ENTERS THE LAND.

The Ark having advanced into the midst of the stream, the host in two files on each side thereof, crosses over, (the natural order of march in this case.) Thus the Ark occupies its own, its wonted, place *in the midst of the camp.*

JERICHO.

The ROD IN THE HAND OF MOSES it was that divided the sea, the type of death in relation to Israel, while the ARK opened the way through the Jordan into Canaan, the land of the glory. What, we ask, does this signify? Was not the rod, like the brazen serpent, lifted up in the wilderness, the type of our blessed Saviour made sin, and going down into the waters of judgment and death? Its being transformed, when cast on the ground, into a serpent, surely intimates this, while the ark, whose proper place was the holy of holies (typically *heaven*) did it not show forth the Lord, the Messiah known hereafter by Israel, not in humiliation, in death, as of old, but in glory,

their Deliverer and King. He, the word of God clearly shows, will then be with them in spirit, the hope of their hearts, their intercessor, their stay, during the great tribulation that awaits them during the closing days of their history, before they take possession of their promised inheritance.



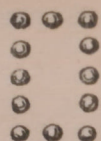
TWELVE STONES SET UP AT GILGAL.

These twelve stones were the constant memorial to Israel of the water having been cut off before the Ark of the covenant, and of the host having passed over Jordan.

JERICHO.



HOST AND STONES
AT GILGAL.



ARK.



CITY ADAM.



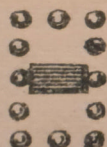
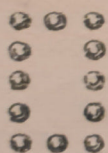
TWELVE STONES SET UP IN JORDAN.

These twelve stones were the abiding memorial of the feet of the Priests bearing the Ark having stood in the river, as well as of the Ark itself having been there.

JERICHO.



HOST AND STONES
AT GILGAL.



ARK, AND STONES IN JORDAN.



CITY ADAM.

The stones set up at Gilgal were taken out of Jordan, whilst those placed in the river, were, it would seem, taken from its bank. If so, there was, as it were, an exchange between the two—between the bank and the bed of the Jordan.

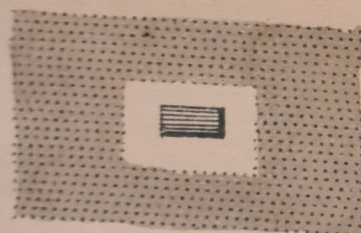
This, as it were, links the *past* and the *future* together, the hope of the glory, with the glory itself. In the twelve stones taken out of the Jordan, and placed on its bank, the future remnant is typically shown, while pass-

ing through sorrow, reaching forward in hope to the rest on which they are entering. While those on the bank transferred to the bed of the river express the tribes gathered home, after ages of wandering and sorrow, glancing back on the past, and reposing in Him, their rejected, crucified King, whom they now know and worship as the Shiloh, the sent one of God. John xvii. 21-23. See Deut. viii. 2, 3.

THE PRIESTS PASS OVER IN THE PRESENCE OF THE PEOPLE.

Israel having crossed over, the Priests bearing the Ark leave the bed of the river, and joining the host, convey it to its own place in the midst of the camp.

JERICHO.



THE HOST
AND THE ARK.

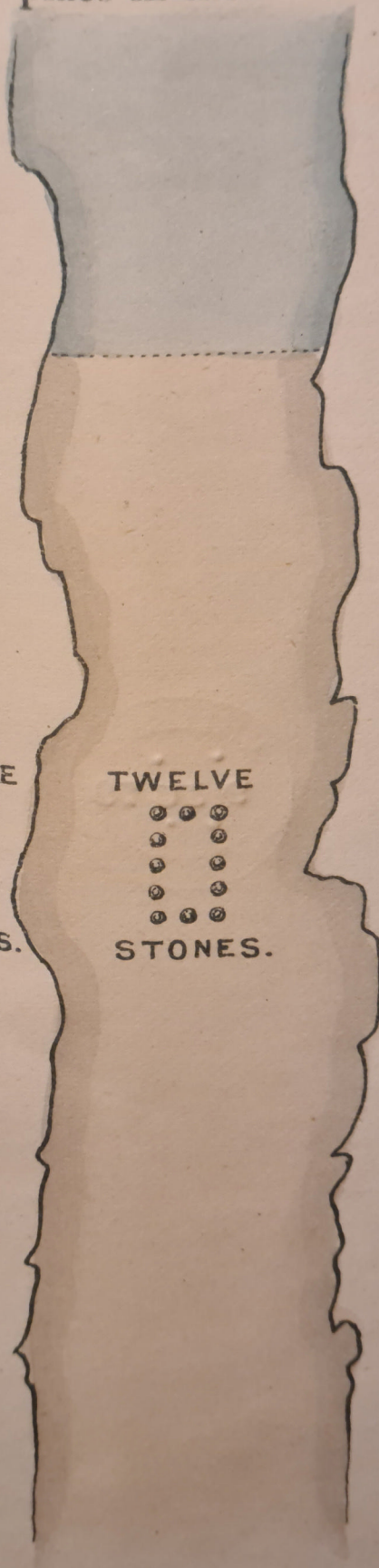
TWELVE
STONES.



TWELVE
STONES.



CITY ADAM.

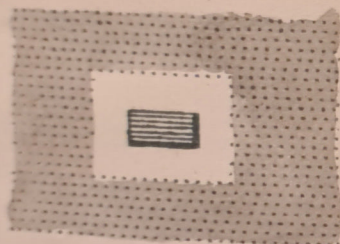


THE WATERS OF THE JORDAN RETURN.

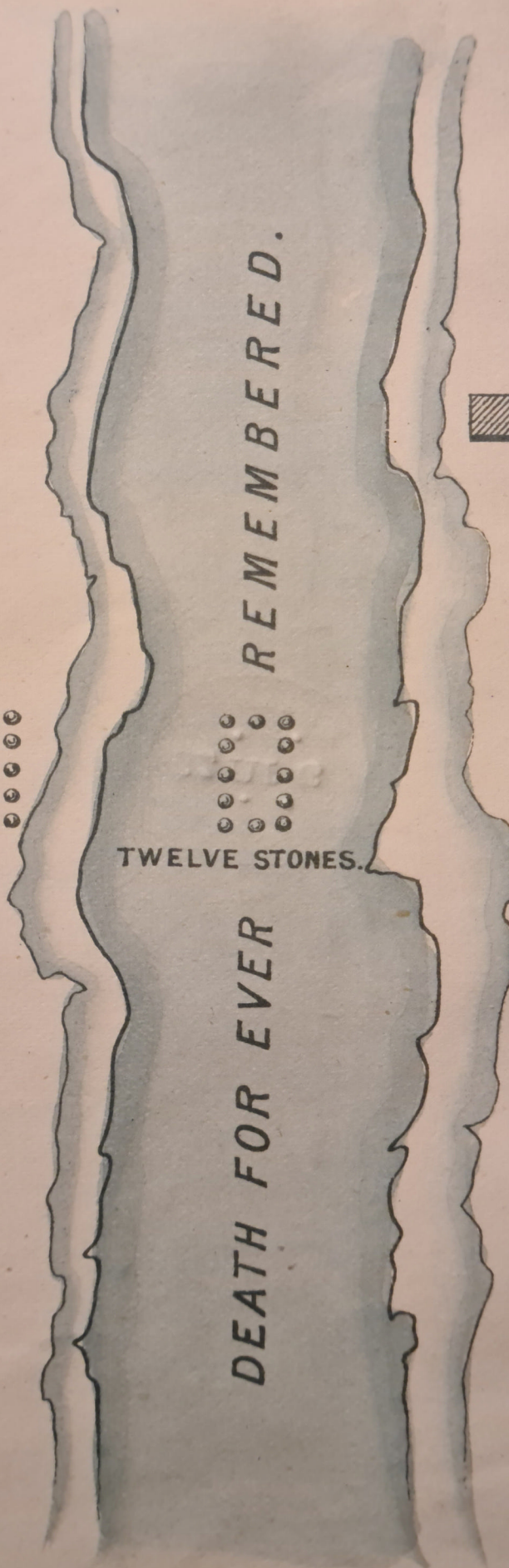
The host and the Priests having passed over, the waters of the Jordan return to their place, and flow over all its banks as before.

And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. Josh. iv. 19.

JERICHO.



"AND THEY ARE THERE UNTO THIS DAY." Joshua iv. 9. So, in this wonderful history it is said of the twelve stones in Jordan, suggesting the thought that *these stones are there still*, and that they will yet be laid bare when Israel finally takes possession of the land. "With his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dryshod." (Is. xi. 15.) What, we ask, does this mean? does it speak of Israel in the latter day, in the same way as of old, again crossing the Jordan.



CITY ADAM.

The Jordan, with its banks overflowed, after Israel had entered the land, was to them the constant memento of *death—of death for ever abolished*. A past fact was here brought to mind, namely, their having crossed the Red Sea at the outset, forty years before this, with the floods on either hand standing upright, the symbol of judgment—*of death*—that death which, typically speaking, they were baptised into with Christ. Distinct altogether from this was this passage of the Jordan; here, the priests having divided the water, having borne the ark into the stream, the symbol of the sufferings of Christ, a path **NOT OF DEATH, BUT OF LIFE**, was immediately opened to Israel, life and immortality are brought to light through the gospel, through Christ having been made sin and passing through the waters of judgment;

thus the ark in the bed of the stream, and at the same time IN ITS OWN PLACE IN THE MIDST OF THE CAMP, WHILE THE HOST WAS GOING FORWARD, showed Christ not in DEATH, but in RESURRECTION, Christ present in spirit with Israel, and interceding for them as He now intercedes for the church.