

JOSHUA

CHAPTER 3

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. ² And it came to pass after three days, that the officers went through the host; 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, then ye shall remove from your place, and go after it. ⁴ 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. ⁵ And Joshua said unto the people, Sanctify yourselves: for to morrow the LORD will do wonders among you. ⁶ 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. ⁷ 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. 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, ye shall stand still in Jordan. ⁹ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God. ¹⁰ And Joshua said, Hereby ye shall know that the living God *is* among 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. ¹¹ Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan. ¹² Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. 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, *that* the waters of Jordan shall be cut off *from* the waters that come down from above; and they shall stand upon an heap. ¹⁴ 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; 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, (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: 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. ¹⁷ 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.

3:1–4:24 Details of the river crossing and the memorial of 12 stones set up in the camp at Gilgal. The great significance of this account can hardly be overemphasized, since it marks the crossing of the boundary into the promised land and parallels the miracle of the “Red Sea” crossing in the exodus (Ex 14–15). The Israelites’ faith in the

God of their fathers was renewed and strengthened when it was about to be most severely challenged, while at the same time the Canaanites' fear was greatly increased (5:1). In this account the author uses an "overlay" technique in which, having narrated the crossing to its conclusion (ch. 3), he returns to various points in the event to enlarge on several details: the stones for a memorial (4:1–9); the successful crossing by all Israel (4:10–14); the renewed flow of the river after the crossing was completed (4:15–18). The final paragraph of ch. 4 (vv. 19–24) picks up the story again from 3:17 and completes the account by noting Israel's encampment at Gilgal and the erecting of the stone memorial. (CSB)

Chs 3–4 At least seven promises here: (1) to exalt Joshua (3:7; 4:14); (2) to show that the Lord is with Joshua as He was with Moses (3:7); (3) to assure Israel that the Lord is among them (3:10); (4) to show the Lord's resolve to drive out the enemies of Israel (3:10); (5) to provide a teaching tool for future generations (4:6–7, 21–22); (6) to lead all the peoples of the earth to know the Lord's strength to save (4:24); and (7) to lead people to fear and worship the Lord (4:24). (TLSB)

Chapters 3 and 4 are a unit dealing with Israel's dry crossing of the Jordan by an amazing miracle of the LORD. The author follows a repeated pattern in these chapters:

- a. The LORD gives a command to Joshua
- b. Joshua communicates the LORD's command to Israel
- c. Israel carries out the LORD's command (CC)

3:1 *set out from Shittim*. The nation has remained camped in the plains of Moab at Shittim since the accounts of Numbers 22 and 25. This was the last stage of Israel's long journey for forty years in the wilderness (Num 33:49). Now after the Israelites get up early in the morning, following Joshua's lead in 3:1, we can assume the following activity before they set out from Shittim for the Jordan: they would have folded their tents, packed their possessions, collected their flocks and herds. The priests would have readied the ark of the covenant for travel (see Num 4:5–6), and the Levites would have disassembled the tabernacle (see Num 4:24–28). (CC)

The trip from Shittim down to the east bank of the Jordan is about eight miles. There Israel stays for three more days (Josh 3:2). This scene at the river is reminiscent of Jacob at the Jabbok, a tributary of the Jordan about fifteen miles north. Jacob had wrestled there with the LORD for a blessing after gaining freedom from service to his uncle Laban and before an uncertain reunion with his brother Esau upon his return to Canaan (Gen 32:23–33 [ET 32:22–32]). Now, some centuries later, "the sons of Israel [Jacob]" (Josh 3:1) are about to receive an amazing blessing from the LORD at the Jordan after gaining freedom from slavery in Egypt and before their confrontation with the Canaanites. The LORD uses this waiting time at the river to prepare Israel to cross the Jordan miraculously and to grasp the significance of the miracle. (CC)

3:2 *officers*. At the end of the three days, Israel's "officers" (3:2) pass through the camp with an order. These officers would not give this order on their own. As is clear in 1:10, we can assume that the order first passed from the LORD to Joshua and then from Joshua to the officers. The author does not mention the first two links in that chain of command here. Elsewhere he

usually relates each step of command: the LORD to Joshua, Joshua to Israel, and Israel's obedient action. That is the case throughout most of chapters 3–4. (CC)

3:3 *ark of the covenant.* The most sacred of the tabernacle furnishings (see Ex 25:10–22). Since it signified the Lord's throne, the Lord himself went into the Jordan ahead of his people as he led them into the land of rest (see Nu 10:33–36). (CSB)

The ark is the central focus of the miracle at the Jordan in chs 3–4. To follow the ark of the covenant is to follow the Lord. (TLSB)

Levitical priests. All the priests were Levites, but only those Levites who came from the line of Aaron were priests. The rest of the Levites had other duties. Cf Nu 3. (TLSB)

3:4 *distance of about a thousand yards.* There was evidently a line of march, with the priests and ark leading the way. Respect for the sacred symbol of the Lord's holy presence accounts for this gap between the people and the priests bearing the ark. (CSB)

know the way. The press of the crowd around the ark could obscure the view for many. Through the ark, the Lord leads the way. (TLSB)

3:5 *Consecrate yourselves.* Before their meeting with God at Sinai this had involved washing all their garments as well as their bodies, and also abstinence from sexual intercourse (see Ex 19:10, 14–15). (CSB)

Joshua does not prescribe specific acts of consecration. (TLSB)

wonders. Or, “miraculous acts.” Hbr term describes the 10 plagues on Egypt (Ex 3:20). (TLSB)

among you. Parallel to “in the sight of all Israel” (v 7). (TLSB)

3:6 *priests.* Carrying the ark was a priestly function. Cf v 3. (TLSB)

3:7 The author of Joshua has a rich style and calculated scheme. Keep in mind the following while observing Israel crossing the Jordan through the inspired account. The three points below are linked and overlap. (CC)

First, the author establishes a literary pattern that provides structure and unity to chapters 3 and 4. The LORD commands Joshua; Joshua communicates this command to the people; and finally the people execute the command. Three times the author follows this threefold pattern. He does not let strict chronology interfere with this arrangement. That pattern makes two things inevitable in the literary account: (1) there is some repetition in the dialogue as the commands are spoken, first by the LORD to Joshua and then by Joshua to the people, and (2) the action of the drama sometimes surges forward in the account through statements of future events, from which the author subsequently backtracks to the present time.

We already encountered these same issues, but on a smaller scale, in Joshua 2. In some verses the author includes events that probably took place previous or subsequent to the main action, but he places them where they are in the narrative to complete the drama and show the faithfulness of the actors. (CC)

Second, the author has arranged his account by topic and not by precise time sequence. His treatment of a subject is logical rather than purely chronological. (CC)

Third, the author's arrangement results in "dovetailing" or "overlying." After completing a section, he goes back and enlarges on some details that are particularly significant and worth pondering, then moves on with the later story. (CC)

I will begin to exalt you. A prime objective for the divine intervention at the Jordan was to validate the leadership of Joshua. With a miraculous event so much like that of the "Red Sea" crossing, Joshua's position as the Lord's servant would be shown to be comparable to that of Moses. (CSB)

The Lord will see that Joshua receives the respect necessary for leading His people. In 4:14, we see that the Lord fulfilled His promises. (TLSB)

The LORD declares to Joshua that when he performs this miracle in the sight of all Israel, "they will know that just as I was with Moses, I will be with you" (Josh 3:7). They will experience this with their very senses. Israel's eyes will be able to drink in the miraculous happening. Their ears will be flooded with the sound of surging waters piling up in a heap (compare Josh 3:16 to Ex 15:8). Their feet will tread on firm, dry land as they cross. Even their sense of smell may come into play as they breathe the air while passing on ground that just recently was riverbed and marsh and inundated valley. In all of this, the nation can "taste and see that the LORD is good" (Ps 34:9 [ET 34:8]) and that he is with their new leader. Knowledge gained by what the senses experience is inescapable and long-lasting. The LORD does not want this generation nor those to come to forget this day and its significance, as especially chapter 4 will show. (CC)

The LORD's declaration "This day I will *begin* to exalt you" (Josh 3:7) implies a promise reaching beyond the miracle of that day. As great as the "miracles" (3:5) will be, they are only the beginning of Joshua's exaltation. Future military victories under Joshua, some involving amazing wonders and miracles, will continue to exalt the leader in the eyes of Israel. How highly the LORD regards respect for leaders is underscored here by the promise of a chain of honoring events. (CC)

Moses ... you. Dt 34:10–12 tells of the matchless role of the prophet Moses and the Lord's unique relationship with him. Jsh emphasizes a number of striking parallel events shared by Joshua and Moses and the special title they both enjoyed, "servant of the LORD" (cf 1:1). Subtheme of Jsh is "as Moses, so Joshua." Cf 1:3–5; Dt 11:24–25. (TLSB)

3:8 tell the priests. The first command of the LORD that Joshua is to issue is about the ark and the priests who carry it. Joshua had previously commanded the priests concerning the ark (3:6), but that command was not an explicitly recorded order from the LORD. This one in 3:8 is. For the

third time now the ark is mentioned (see previously 3:3, 6), thus accenting its central position in the account. It is the invisible LORD, in association with the visible ark, that is at the center of all. Like every faithful proclaimer of God's Word, Joshua will be exalted only as he acts at the command of the LORD and speaks his message, not because he is the one at the center of the event. A deep sense of humility and unworthiness thus accompanies exaltation in the case of a faithful servant such as Joshua. (CC)

3:9 Joshua speaks like a prophet, as one to whom the Lord has spoken directly. His divinely appointed leadership and authority are thus emphasized. Ambrose: "After he believed, he forthwith conquered, being found worthy to triumph in the battle of faith" (*NPNF* 2 10:300). Aphrahat: "Joshua the son of Nun by faith cast down the walls of Jericho, and they fell without difficulty. Again by faith he destroyed thirty-one kings and made the children of Israel to inherit the land" (*NPNF* 2 13:351). (TLSB)

His first words encourage the people to catch every detail of what the LORD has in store for them: "Come close here and listen to the words of the LORD your God" (3:9). He is "*your* God," Joshua reminds the Israelites. At Sinai the LORD established a covenant relationship with all Israel and therefore every individual within the nation, and they with him. They will certainly want to cup their ears for every word from their LORD, especially since they have heard that "miracles" (3:5) are to come to them from him. This is the very day for those promised wonders! They can "come close" without fear and in great anticipation in order to hear more from their God through his chosen leader. (CC)

3:10 *This is how you will know.* The manner by which God is about to bring Israel across the Jordan River, the watery boundary of the promised land, will bring assurance that the one true God is with them and that he will surely dislodge the present inhabitants of Canaan. Two fundamental issues are at stake: 1. Who is the true and mighty God—the God of Israel or the god on whom the Canaanites depend (Baal, who was believed to reign as king among the gods because he had triumphed over the sea-god)? By opening the way through the flooded Jordan the Lord would show both Israel and the Canaanites that he is Lord over the waters (as he was at the "Red Sea," at the flood and at creation) and that he is able to establish his own order in the world. See 1Ki 20:23; 2Ki 18:32–35. 2. Who has the rightful claim to the land—the Lord or the Canaanites? (For the juridical aspect of such wars see Jdg 11:27.) By passing safely through the Jordan at the head of his army the Lord showed the rightness of his claim on the land. In the ancient Near East a common way for obtaining the judicial verdict of the gods was by compelling the accused to submit to trial by water ordeal. Usually this involved casting him into a river (if the accused drowned, the gods had found him guilty; if not, the gods had declared him innocent). In Israel, however, another form of water ordeal was practiced (see Nu 5:16–28). Significantly, the Lord would enter the Jordan first and then remain there until his whole army had crossed safely over. Thus his claim to the land was vindicated before the eyes of all who heard about it. And it was his claim, not Israel's; she came through the Jordan only with him and as his army, "baptized" to his service. (CSB)

In 3:10 we learn of a second aim of the imminent miracle. This second aim is the first one revealed to the people, but Joshua had learned earlier from the LORD of the first aim, namely, his exaltation (3:7). Still holding back the details, the people learn that “by this” they will know from experience that God is living among them (3:10). By what? There is no answer yet. Curiosity and anticipation thus mount. But the result of the unexplained “this” is laid out before them. They will know for certain that God is present right in their midst. (CC)

This does not imply that the Torah is inadequate for revealing the LORD to Israel and for creating and preserving their faith in him. The coming miracles will themselves become part of his written revelation for the strengthening of spiritual Israel till the end of time. When recorded in Scripture, the great spectacle will touch many more people than those whose senses saw, heard, and felt it. The first readers of the book of Joshua, probably removed by a generation or more from the events, are some of these. But at this time before the conquest, God wants to inundate the very senses of this generation in order to display his presence, power, and salvation. (CC)

living God. Hbr for God is *El*, “Mighty One,” to emphasize His power in this context. He is “living,” in contrast to the dead, worthless idols of the nations named in this verse. Cf Is 44:6–28. (TLSB)

Canaanites ... Jebusites. See notes on Ge 9:25; 10:6, 15–16; 13:7; 15:16; 23:3; Ex 3:8; Jdg 3:3; 6:10. (Cf. 1Co 10:2.) (CSB)

Even before his people touch the turf of Canaan, the LORD aims to work in them a more complete faith in him by an awesome action. Then Israel will be more ready to accept the land as God’s gift to them, live in it with him under his Sinai covenant, and long for the Seed of Abraham to come to the land to bless all people of all lands (Gal 3:14–29). Only after faith is firmly in place will his people rightly value the land—the land from which the LORD most certainly will drive out the present inhabitants. (CC)

3:11 *see the ark.* In 3:11 it is again (as in 3:1–6) the ark of the covenant that is the focus for Israel’s eyes and the readers’ attention. By his close association with the ark, the LORD shows that he is the one about to perform the amazing things and that he is the one who will lead Israel into the Jordan. By following the ark into the riverbed, Israel will be following the LORD himself. (CC)

Lord of all the earth. God has the right and power to drive out the seven nations in judgment and to give this land to Israel in grace. (TLSB)

In calling God “the Lord of all the earth” in the long descriptive name for the ark in 3:11, Joshua is emphasizing that the LORD is the absolute owner and ruler of all things. As such, he has the perfect right and power to dispossess the seven nations named in 3:10 and to turn their land over to Israel. He will do this in judgment on those nations and in grace toward his chosen people. The land is his to take and to give as he sees fit; he is *Elohim*, Yahweh/the LORD, and *El*, the “Mighty One” (3:10). In Lev 25:23 he said to Israel about the land of promise, “The land belongs to me; you are but aliens and tenants under my authority.” Who dares now to dispute this prerogative of the one who is “the Lord of all the earth”? The same phrase is repeated in Josh

3:13 for emphasis. The LORD's people have nothing to fear from the surging river nor from the raging Canaanites as they follow the mighty Owner of all the earth. (CC)

3:12 *choose twelve men.* Joshua seems to anticipate the Lord's instructions concerning a stone monument of the event (see 4:2–3). (CSB)

The Levites may be exempted because they are engaged in carrying the ark. However, Ephraim and Manasseh likely could be represented by only one man, as they are sons of Joseph. (TLSB)

We are to assume that the LORD has already told Joshua what will occur the instant the feet of the ark-bearing priests touch the waters of the Jordan. We can also assume that the LORD has given him the command he relays in 3:12, namely, to choose a man from each tribe for an as-yet-unspecified task. The purpose of this command is not apparent to the reader until 4:1–7, providing yet another example of the author's skill at piquing interest. The LORD has revealed to Joshua the nature of the coming miracle and has given to him the appropriate commands regarding Israel. This has the effect of impressing that his role as covenant-nation leader is God-given, like that of Moses. The very Lord of all the earth has spoken to him and confided in him! He deserves respect and obedience from Israel—and honor from any reader. (CC)

3:13 *cut off.* Blocked, stopped in its flow. (CSB)

A dry divide would separate the waters of the river to the north from those to the south. Those southern waters would flow into the Salt Sea with nothing coming behind them. (TLSB)

stand up in a heap. The Hebrew for “heap” is found here, in v. 16 and also in the poetic accounts of the “Red Sea” crossing (Ex 15:8; Ps 78:13). It is possible that God used a physical means (such as a landslide) to dam up the Jordan at the place called Adam (v. 16), near the entrance of the Jabbok. (As recently as 1927 a blockage of the water in this area was recorded that lasted over 20 hours.) But if so, the miraculous element is not diminished (see Ex 14:21). (CSB)

The Israelites (and the readers of Joshua) finally begin to learn in 3:13 the details of the amazing things that Joshua already knows from the LORD. As soon as the feet of the ark-bearing priests rest in the Jordan, the waters flowing down from the north “will be cut off” from the waters flowing south to the Dead Sea. The cut-off waters “will stand still in one heap.” The Hebrew term rendered “heap,” which will recur in 3:16 (but with the verb **קָוַן** instead of **עָמַד**), provides a clear vocabulary connection to the parallel event at the Red Sea. See the textual note above on **וַיַּ** in 3:13 and its significance. The LORD will exalt Joshua by means of a miracle that is strikingly parallel to the one under his famous predecessor. That event under Moses was a kind of baptism for Israel (1 Cor 10:2) that relates to Christian Baptism. (CC)

3:14 *carrying the ark of the covenant.* The ark, priests, and people leave the site where they have camped and advance to the Jordan. The idea is that they are now doing what Joshua had commanded them, which is what the LORD previously had ordered Joshua to command. “The ark—the covenant” (3:14) at the head of the processional shows that the covenant LORD leads in

all that will happen. The ark is the divinely appointed location and vehicle of Yahweh's gracious presence and indwelling among his covenant people. (CC)

3:15 *at flood stage.* Because of the spring rains and the melting of snow on Mount Hermon. (CSB)

The river is now anything but a gently flowing stream. True to character at the time of the spring harvest, the Jordan's rushing waters have overflowed from the riverbed and have filled up the area of its wider flood-level banks. See the excursus "The Jordan River (הַיַּרְדֵּן)." According to 4:18, it is the first month of the sacred Israelite calendar, Abib/Nisan, which corresponds to our March/April. Mount Hermon's melting snows and the spring rain have performed their annual chore. As the scene stands, the Israelites may have thought that *the timing could not be worse for a safe crossing. Yet the timing could not be better for "miracles" (3:5), for a sense-captivating, miraculous display of the LORD's power and salvation.* (CC)

harvest. Grain harvest took place in April and May. (CSB)

Barley and flax harvest (2:6) occurs during the month of Abib (later, Nisan; 4:19); our Mar/Apr. (TLSB)

as soon as. The stoppage nearly 20 miles upstream (v. 16) would have happened several hours earlier to make the events coincide. (CSB)

At the very time that the feet of the ark-bearing priests are dipped into the waters at the Jordan's east edge, the waters upstream ("flowing down from above," 3:16) no longer continue their flow but stand up, rising in one heap. The waters below (downstream) are completely cut off from the upper waters that create that wall of water. The dry divide continues to grow while these southern waters continue their usual flow down into the Sea of Salt. No replenishing waters come down from upstream. (CC)

3:16–17 Mighty miracle from God. No natural phenomenon, such as a landslide cutting off the water, could explain all that transpires here. Certain facts attest to a miracle: the prediction (v 5), the split-second timing (vv 13, 15), the time of year (v 15), the time involved for the whole nation to cross on dry ground, and the fact that Joshua would not be exalted because of a mere landslide (v 7; 4:14). (TLSB)

3:16 *stood.* They stopped flowing any farther southward. They were "cut off from flowing" (v 13). Their movement then could only be upward to form a heap. (TLSB)

Adam. City of Adam may have been on the east bank of the Jordan where the Jabbok met the Jordan. (TLSB)

The location of the city of Adam, where the waters from above rise in a heap ("at Adam," 3:16) is not absolutely certain to us, even though the author carefully records that it is "beside Zarethan" (3:16) to reinforce that he is narrating historical events that took place at real places. Adam is widely identified with Tell ed-Damiyeh, about twenty-two miles north of the Dead Sea

and about seventeen miles from Jericho. There is no other reference to the city of Adam in the Bible. The explanation that the heap of waters at Adam is “very far off” from the crossing point “opposite Jericho” stresses the magnitude of the miracle. Seventeen miles would certainly fit the expression “very far off” (3:16). (CC)

Arabah. Portion of the Great Rift Valley within the Promised Land. The Great Rift Valley stretches from Turkey to Mozambique. This miracle at the Jordan is comparable to the miracle at the Red Sea. The phenomenon of a “heap” of water ties the two accounts together (3:13, 16; Ex 15:8). What God once did under Moses, He now does under Joshua in order to exalt him. (TLSB)

“The Arabah” (3:16) here refers to the Great Rift Valley, which continues south from the Dead Sea to the Gulf of ‘Aqaba/Elath. The rift is one of the earth’s most dramatic features, visible to astronauts from the moon. The miracle in the midst of that massive depression is in keeping with its dramatic host. The Dead Sea was known in ancient times as the Sea of the Arabah or the Salt Sea. From the point of crossing opposite Jericho down to the Dead Sea is between five and eight miles. (CC)

3:17 Josh 3:17 stresses several aspects of the crossing:

1. The arrangement by which the ark heads the procession brings out that LORD himself through the gracious means of his presence is at the center of the miracle. He is in the midst of his people, and he himself leads them to the land of promise wherein he will dwell with them. (CC)

2. The priests, as the ministers of the LORD, secure the safety of all Israel. The waters cease as soon as the priests step into them, and the priests stand on dry ground “firmly, securely” (יָבִיטָה, 3:17). Through their ministry, the rest of the Israelites do not have to risk their lives and battle a torrent of water to get to the Promised Land. (CC)

3. “All Israel,” “the whole nation” participates in the miracle. Israel as one body, redeemed from Egypt as a covenant nation, experiences the miracle of the dry crossing. While this includes the experience of each individual, the accent is on the unity of Israel. The theme of “all Israel,” introduced in chapter 1, continues here. The Israelites who believed and followed the LORD are members of the communion of saints, the *una sancta* or “one holy Christian and apostolic church” (Nicene Creed), comprised of all who, by God’s grace, enter the greater land of promise. (CC)

The priests who carried the ark ... stood firm on dry ground in the middle of the Jordan. Signifying that the Lord himself remained in the place of danger until all Israel had crossed the Jordan. (CSB)

The following facts in the text attest to a great miracle of the LORD:

1. “Miracles” were predicted by the LORD and Joshua (3:5). (CC)

2. There is split-second timing, again as forecast, linking the heaping up of the water and the feet of the ark-bearing priests being dipped in the water (3:13, 15). Such precise timing is present again at the close of the miracle (4:18). (CC)
3. The dry crossing takes place at the time of year when the river floods to its greatest extent (3:15). (CC)
4. Israel would not have exalted Joshua (3:7) for a mere landslide. (CC)
5. Later Israel, for whom the inspired author first wrote, would have been able to “smell” a fabricated account of a miracle just as easily as Israel at Joshua’s time could smell the dead fish from the dried-up Jordan. (See Is 50:2 for a reference to rotting fish where the LORD had dried up water.) (CC)

Ch 3 With the ark of the covenant of the Lord leading Israel, the waters of the Jordan pile up in a heap, allowing Israel to cross safely on dry land. Today, you can find direction and purpose in the Lord Jesus as “the way” (Jn 14:6). He who did wonders at the Jordan will lead you through this life and land you safely in the heavenly Canaan. • “Jesus, lead Thou on Till our rest is won. Heav’nly leader, still direct us, Still support, console, protect us, Till we safely stand In our fatherland.” Amen. (*LSB* 718:4) (TLSB)