

## CRYSTALLIZATION-STUDY OUTLINES JOSHUA, JUDGES, RUTH, Week 3

## Crossing the Jordan River and Being Prepared for Battle

Scripture Reading: Josh. 3:1—4:24; 5:1-10

- Joshua 3:1 - Then Joshua rose early in the morning; and they set out from Shittim and came to the Jordan, he and all the children of Israel; and they stayed there overnight, before they crossed over.
- Joshua 3:2 - And at the end of three days the officers went through the midst of the camp,
- Joshua 3:3 - And they commanded the people, saying, When you see the Ark of the Covenant of Jehovah your God and the Levitical priests bearing it, you shall set out from your place and go after it.
- Joshua 3:4 - But there shall be a space between you and it of about two thousand cubits by measure. Do not come near it, so that you may know the way by which you must go; for you have not passed this way before.
- Joshua 3:5 - And Joshua said to the people, Sanctify yourselves, for tomorrow Jehovah will do wondrous things in your midst.
- Joshua 3:6 - Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.
- Joshua 3:7 - And Jehovah said to Joshua, On this day I will begin to magnify you in the sight of all Israel, that they may know that as I was with Moses, I will be with you.
- Joshua 3:8 - And you shall command the priests who carry the Ark of the Covenant, saying, When you come to the edge of the waters of the Jordan, you shall stand still in the Jordan.
- Joshua 3:9 - Then Joshua said to the children of Israel, Come here and hear the words of Jehovah your God.
- Joshua 3:10 - And Joshua said, By this you will know that the living God is in your midst, and that He will most certainly dispossess before you the Canaanites and the Hittites and the Hivites and the Perizzites and the Gergashites and the Amorites and the Jebusites.
- Joshua 3:11 - The Ark of the Covenant of the Lord of all the earth is now crossing over before you into the Jordan.
- Joshua 3:12 - Therefore now take twelve men for yourselves out of the tribes of Israel, one man for each tribe.
- Joshua 3:13 - And when the soles of the feet of the priests who carry the Ark of Jehovah, the Lord of all the earth, come to rest in the waters of the Jordan; the waters of the Jordan, the waters that flow down from upstream, will be cut off, and they will stand in a heap.
- Joshua 3:14 - And so it happened that when the people set out from their tents to cross over the Jordan, the priests who carried the Ark of the Covenant were before the people.
- Joshua 3:15 - And when those who carried the Ark came to the Jordan, and the feet of the priests who carried the Ark dipped into the edge of the water (now the Jordan overflowed all its banks throughout all the days of the harvest),
- Joshua 3:16 - The waters that flowed down from upstream stood and rose up in a heap a great distance away, at Adam, the city that is beside Zarethan; and those that flowed down toward the sea of the Arabah, the Salt Sea, were completely cut off. And the people crossed over from opposite Jericho.
- Joshua 3:17 - And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.
- Joshua 4:1 - And when all the nation had completely crossed over the Jordan, Jehovah spoke to Joshua, saying,
- Joshua 4:2 - Take for yourselves twelve men from among the people, one man from each tribe;
- Joshua 4:3 - And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.
- Joshua 4:4 - So Joshua called the twelve men whom he had appointed from among the children of Israel, one man from each tribe.
- Joshua 4:5 - And Joshua said to them, Pass on before the Ark of Jehovah your God into the middle of the Jordan, and every one of you lift up one stone upon his shoulder, according to the number of the tribes of the children of Israel,
- Joshua 4:6 - That this may be a sign among you. When your children ask in time to come, saying, What do these stones mean to you?
- Joshua 4:7 - You shall tell them that the waters of the Jordan were cut off before the Ark of the Covenant of Jehovah; when it crossed over the Jordan, the waters of the Jordan were cut off. Thus these stones will be for a memorial to the children of Israel forever.
- Joshua 4:8 - And the children of Israel did as Joshua commanded and took up twelve stones from the middle of the Jordan, as Jehovah told Joshua to do, according to the number of the tribes of the children of Israel. And they brought them over with them to the place where they were to lodge, and they laid them down there.
- Joshua 4:9 - Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.
- Joshua 4:10 - And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.
- Joshua 4:11 - And when all the people had completely crossed over, the Ark of Jehovah with the priests crossed over before the people.

- Joshua 4:12 - And the sons of Reuben and the sons of Gad and the half-tribe of Manasseh crossed over in battle array before the children of Israel, as Moses had told them to do;
- Joshua 4:13 - About forty thousand **equipped for war crossed over** before Jehovah into the plains of Jericho for battle.
- Joshua 4:14 - On that day Jehovah magnified Joshua in the sight of all Israel, and they revered him as they had revered Moses all the days of his life.
- Joshua 4:15 - Then Jehovah spoke to Joshua, saying,
- Joshua 4:16 - Command the priests who carry the Ark of the Testimony to come up out of the Jordan.
- Joshua 4:17 - And Joshua commanded the priests, saying, Come up out of the Jordan.
- Joshua 4:18 - And when the priests who carried the Ark of the Covenant of Jehovah came up out from the middle of the Jordan, when the soles of the priests' feet were lifted up onto the dry land, the waters of the Jordan returned to their place and went over all its banks as before.
- Joshua 4:19 - And the people came up from the Jordan on the tenth day of the first month, and they camped in Gilgal, at the eastern edge of Jericho.
- Joshua 4:20 - **And those twelve stones, which they had taken from the Jordan, Joshua erected in Gilgal.**
- Joshua 4:21 - And he spoke to the children of Israel, saying, When your children ask their fathers in time to come, saying, What do these stones mean?
- Joshua 4:22 - You shall let your children know, saying, On dry ground Israel crossed over this Jordan.
- Joshua 4:23 - For Jehovah your God dried up the waters of the Jordan before you until you crossed over, as Jehovah your God did to the Red Sea, which He dried up before us until we crossed over;
- Joshua 4:24 - That all the peoples of the earth may know the hand of Jehovah, that it is mighty; that you may fear Jehovah your God always.
- Joshua 5:1 - Now when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan before the children of Israel until they crossed over, their hearts melted, and there was no longer any spirit in them because of the children of Israel.
- Joshua 5:2 - At that time Jehovah said to Joshua, Make knives of flint, and **circumcise again the children of Israel** a second time.
- Joshua 5:3 - And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.
- Joshua 5:4 - And this is the reason Joshua circumcised them: All the people who came out of Egypt who were males, all the men of war, died in the wilderness on the way, after they had come out of Egypt.
- Joshua 5:5 - Although all the people who came out were circumcised, all the people who were born in the wilderness on the way, after the others had come out of Egypt, had not been circumcised.
- Joshua 5:6 - For the children of Israel went for forty years through the wilderness until all the nation, the men of war who had come out of Egypt, were consumed, because they did not listen to the voice of Jehovah, they to whom Jehovah swore that they would not see the land that Jehovah had sworn to their fathers to give us, a land flowing with milk and honey.
- Joshua 5:7 - And their children, whom He had raised up in place of them, these Joshua circumcised; for they were uncircumcised, because they had not circumcised them on the way.
- Joshua 5:8 - And when they had finished circumcising the whole nation, they remained in their place at the camp until they recovered.
- Joshua 5:9 - Then Jehovah said to Joshua, Today I have rolled away the reproach of Egypt from off you. So the name of that place has been called Gilgal to this day.
- Joshua 5:10 - And the children of Israel camped in Gilgal; and **they held the Passover** on the fourteenth day of the month in the evening on the plains of Jericho.

### Day 1

**Joshua 3:6** Then Joshua spoke to the priests, saying, Take up the Ark of the Covenant, and cross over before the people. And they took up the Ark of the Covenant and went before the people.

**Romans 6:5-6** For if we have grown together with Him in the likeness of His death, indeed we will also be in the likeness of His resurrection, Knowing this, that our old man has been crucified with Him in order that the body of sin might be annulled, that we should no longer serve sin as slaves;

#### I. Joshua 3:1— 4:24 is a record of the people of Israel **crossing the Jordan River**:

- A. When the people of Israel saw the **Ark of the Covenant** of their God and the **Levitical priests bearing the Ark**, they set out from their place and followed it—3:3, 6:
1. The **Ark** was a type of Christ as the **embodiment of the Triune God**—Exo. 25:10-22.
  2. When the Ark of God went with the children of Israel, the Triune God went with them, **taking the lead** and thus being the first to step into the water—Josh. 3:8, 11.

3. That the Ark was on the **shoulders of the priests** indicates that, in type, the priests who bore the Ark became **one entity with the Triune God**—v. 3:
  - a. They and God were one corporate person—a **corporate God-man**.
  - b. **God walked in their walking**, and **they walked in God's walking**.
  
- B. The **Jordan River** typifies the **death and resurrection of Christ**— Acts 2:23-24; 3:15:
  1. The Ark of the Covenant of the Lord **crossed over before the people into the Jordan**— Josh. 3:11.
  2. The Ark's **entering into** and **coming out** of the Jordan indicates **Christ's death** and **resurrection**—v. 15; 4:11.
  
- C. Israel's crossing of the river Jordan typifies not the believers' physical death but the believers' **experience of the death of Christ**, in which the **old man is terminated and buried**—Rom. 6:3-6; Gal. 2:20:
  1. According to typology, the **Jordan River** denotes the death of Christ into which the **believers have been baptized**—Rom. 6:3-4.
  2. The children of Israel passed through the death of Christ to **bury their old man** and **become a new man in Christ**—2 Cor. 5:17:
    - a. They were ready to enter into the good land, take the land as their possession, and engage in warfare against the Canaanites; however, **in their old man they could not gain the victory**.
    - b. In type, they were **buried in the death of Christ**, and then they were **resurrected in the resurrection of Christ** to become a new man in Christ for the fighting of the spiritual warfare—Eph. 6:10-20.
    - c. We need to realize that **our old man**, our natural man, **is not qualified to fight the spiritual warfare** for the gaining of Christ; **in Christ we are no longer the old man but a new man**—4:22-24.

When the Ark of God went with the children of Israel, the Triune God went with them, taking the lead and thus being the first to step into the water. This is unlike the crossing of the Red Sea, where God's people went into the midst of the sea and were followed by the Egyptian forces. Eventually, the Egyptians were drowned by the water. At the crossing of the Jordan, the Ark, typifying Christ, took the lead to enter into the water. **The water of the Jordan signifies the death of Christ. The Ark is Christ Himself taking the lead to enter into the waters of death.** Christ was the One who was crucified. **He was the One who accomplished the all-inclusive death into which we were baptized.** This is very meaningful.

That the Ark was on the shoulders of the priests indicates that, in type, the **priests who bore the Ark became one entity with the Triune God**. At the crossing of the Red Sea, the multitude of God's people were rushing across the Red Sea, but forty years later, the crossing of the Jordan River was very different. The people had been **formed into an army with the Ark taking the lead**, being carried by the priests. The Bible does not say how many priests were carrying the Ark, but it could not have been many because the Ark measured only two and a half cubits by one and a half cubits by one and a half cubits high, which is less than four and a half feet by three feet by three feet high. The Ark was not a very big box. The priests who bore the Ark took the lead to enter into the Jordan River. The priests did not put the Ark on a wheeled cart and roll it over the river. The Ark, which is a type of Christ as the embodiment of God, was carried on the shoulders of the priests. This signifies that **the priests and the Ark were one, that they had become one entity**. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

## Day 2

<b>Joshua 4:3</b>	And command them, saying, Take up for yourselves from here out of the middle of the Jordan, from the place where the priests' feet stood firm, twelve stones; and bring them over with you, and lay them down in the place where you lodge tonight.
<b>Joshua 4:9</b>	Then Joshua erected twelve stones in the middle of the Jordan, in the place where the feet of the priests who carried the Ark of the Covenant had stood; and they are there to this day.
<b>Galatians 2:20</b>	I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me; and the life which I now live in the flesh I live in faith, the faith of the Son of God, who loved me and gave Himself up for me.

3. The believers' baptism into the death of Christ, as the crossing of the Jordan River, **leads the believers into the resurrection of Christ**—Rom. 6:3-6; Col. 2:12:
  - a. In the aspect of **burial**, baptism is the **termination of our old man**.
  - b. In the aspect of **resurrection**, baptism is the **germination of our spirit** so that we may be made alive in Christ with the divine life— John 3:6, 15; Rom. 8:10.
  - c. In the **realm of resurrection** we **enjoy Christ as the all-inclusive good land** in which we walk and even are being rooted and built up for the accomplishment of the economy of God—6:4; Col. 2:7.

- D. Israel's crossing the Jordan and entering into the good land are related to Israel's [possessing and enjoying the good land](#), which typifies the [believers' practical experience](#) of the riches of the blessings in Christ as revealed in the book of Ephesians— Josh. 4:1.
- E. Israel's entering into the good land after crossing the Jordan typifies the [believers' experience of taking over the heavenlies](#), where Satan and his power of darkness are—Eph. 2:2; 6:12.

## II. Twelve stones were [taken out of the Jordan](#), and another twelve stones were [erected in the Jordan](#)— Josh. 4:3-9:

- A. The **twelve stones** taken from the Jordan signify the [twelve tribes of the new Israel](#)—vv. 3-7.
- B. The stones' being **raised up** from the waters of the Jordan signifies [resurrection from death](#)—v. 7:
  1. These twelve stones were a sign, showing that the [“resurrected” new Israel](#) would be a testimony of the crossing of the death water—vv. 6-7, 21-24.
  2. This typifies the [believers' experiencing with Christ the resurrection from death](#)—Rom. 6:3-4.
- C. The other twelve stones **erected in** the middle of the Jordan signify the twelve tribes of Israel [in their old life and in their old nature](#)— Josh. 4:9:
  1. Joshua erected these twelve stones in the middle of the Jordan where the Ark was, signifying that the Lord wanted Israel in their [old nature to remain under](#) the death water of the Jordan.
  2. This typifies that the old man of the believers [should remain in the death of Christ](#)—Rom. 6:6; Gal. 2:20; Phil. 3:10.
- D. The two sets of twelve stones signify that our [old man has been buried and our resurrected new man is living and working with the Triune God as one](#); this corresponds with the revelation in Ephesians 2:1, 4-6, 15, and 10.

The children of Israel passed through the death of Christ to [bury their old man](#) and [become a new man in Christ](#). What was being buried in the Jordan River was not Pharaoh's chariots, signifying all the worldly forces, but the children of Israel themselves, represented by the twelve stones. The **twelve stones** represented the twelve tribes of Israel, and they were **left in the middle** of the Jordan, signifying that [the old man of the believers should remain buried there](#). There were also twelve stones **brought up** from the riverbed to the other side to become a memorial, a testimony, of the new Israel that had been not only crucified but also [resurrected](#). This picture of the children of Israel crossing the Jordan River depicts our passing through the death of Christ to bury the old man and our becoming a new man in Christ in His resurrection.

The two sets of twelve stones signify that our [old man has been buried and our resurrected new man is living and working with the Triune God as one](#); this corresponds with the revelation in Ephesians 2:1, 4-6, 15, and 10. This is also the meaning of Galatians 2:20, which says, “I am crucified with Christ; and it is no longer I who live, but it is Christ who lives in me.” The twelve stones in the river symbolize the crucified “I,” but the new “I,” in whom Christ lives, is in resurrection on the other side. Praise the Lord for these two sets of twelve stones! They represent both the old Israel and the new Israel. [While we are enjoying the resurrection of Christ, our old man should forever remain in the death of Christ, and while we are experiencing being in the death of Christ, we realize that our resurrected new man is living and working with the Triune God as one.](#) (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

### Day 3

- Joshua 4:10** And the priests who carried the Ark stood in the middle of the Jordan until everything was completed that Jehovah had commanded Joshua to speak to the people, according to all that Moses had commanded Joshua. And the people hurried and crossed over.
- John 12:24** Truly, truly, I say to you, Unless the grain of wheat falls into the ground and dies, it abides alone; but if it dies, it bears much fruit.

## III. The priests carrying the Ark of the Testimony stood firmly on dry ground at the bottom of the river Jordan [until all the nation had completely crossed over the Jordan](#)— Josh. 3:8, 13-15, 17; 4:10-11, 15-18:

- A. The priests bearing the Ark were the [first ones to go](#) into the water and the [last ones to come up](#) out from the water; they [waited at the bottom of the river for all of God's people to cross over](#)—3:17; 4:15-16.
- B. God put the priests in the place of death so that the Israelites would have a [way to the land of life](#)—v. 10:
  1. The bottom of the river is the [position of death](#); it is [not comfortable or attractive](#).
  2. To bear the Ark of the Testimony at the bottom of the river is a [great suffering](#).
  3. The Lord is seeking for a group of people who, like the priests in Joshua 3 and 4, step into the water, that is, [walk into death first](#)—3:8, 17:

- a. They are [willing to be dealt with by the cross first](#), to stand in the place of death in order that the church will find the way of life—2 Cor. 4:10-12.
- b. God must first [put us in the place of death before others can receive life](#)— John 2:19; 12:24; 1 Cor. 15:36.

### Day 4 & Day 5

<b>John 2:19</b>	Jesus answered and said to them, Destroy this temple, and in three days I will raise it up.
<b>1 Corinthians 15:36</b>	Foolish man, what you sow is not made alive unless it dies;
<b>2 Corinthians 4:10</b>	Always bearing about in the body the putting to death of Jesus that the life of Jesus also may be manifested in our body.
<b>Joshua 3:17</b>	And the priests who carried the Ark of the Covenant of Jehovah stood firmly on dry ground in the middle of the Jordan while all Israel was crossing over on dry ground, until all the nation had completely crossed over the Jordan.
<b>2 Corinthians 4:11-12</b>	For we who are alive are always being delivered unto death for Jesus' sake that the life of Jesus also may be manifested in our mortal flesh. So then death operates in us, but life in you.

- C. Because the apostle Paul ministered life by dying, he could testify, saying, "[So then death operates in us, but life in you](#)"—2 Cor. 4:12:
  1. The work of the apostles is the [work of death](#) operating in them so that [life may operate in the believers](#)—vv. 10-12.
  2. The issue, the result, of the operation of death in us is wonderful—it is [life in others](#)—v. 12.
  3. The real work of the new covenant ministry is not a matter of working; it is [a matter of dying](#)—v. 1; 3:8-9; 5:18.
  4. In the Lord's recovery [we need to die so that life may work in others](#); hence, our dying is our working—4:12.
  5. "The Lord does not need you to accomplish a work for Him. He needs you to die. If you die, life will work in others. [You will minister life to others by dying](#). Therefore, [our work is to be put to death](#)"—Life-study of 2 Corinthians, p. 295.

**God put the priests in the place of death so that the Israelites would have a way to the land of life.** If we had been one of the priests standing in the middle of the river, we may have wondered when we would cross over or when the waters would return to their place. However, these priests simply [stood firmly in the river until all of God's people crossed over](#). What they did is in the principle of the overcomers, in which a [few persons take the place of all the people of God](#). This is the principle of the remnant.

The bottom of the river is the [position of death](#); it is not comfortable or attractive. [God needs a small number who are willing](#) to stand in the place of death. The Ark was not light. Some estimate that the Ark may have been about two hundred pounds. Thus, the priests were not only carrying two hundred pounds on their shoulders but were also standing for a long period of time. Surely, it took a long time for the whole nation to cross. It may have been that some were still crossing after the sun had set in the evening. [Overcomers are not concerned with being the remnant or being put into a place of death; their desire is for God's people to cross over to the land of life.](#) (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)

### Day 6

<b>Joshua 5:3</b>	And Joshua made knives of flint and circumcised the children of Israel at Gibeath-haaraloth.
<b>Colossians 2:11</b>	In Him also you were circumcised with a circumcision not made with hands, in the putting off of the body of the flesh, in the circumcision of Christ,
<b>Romans 8:13</b>	For if you live according to the flesh, you must die, but if by the Spirit you put to death the practices of the body, you will live.

**IV. Although the Israelites had been disciplined, trained, and qualified, after crossing the Jordan they still needed further preparation before the attack— Josh. 5:1-10:**

- A. The crossing of the river Jordan was for war against the seven tribes in Canaan—4:12-13.
- B. As Joshua was participating in the miracle of crossing the Jordan, he was strengthened to take the lead to war against the demonic Canaanites—3:6-7, 10; 4:14.
- C. Jehovah charged Joshua to “**circumcise again** the children of Israel a second time”—5:2:
  1. The purpose of circumcision was to **make God’s chosen people a new people** for the inheriting of God’s promised land— cf. Gen. 17:7-12.
  2. The circumcising of the new Israel typifies the circumcision of Christ, by His death, applied to the believers in the putting off of the body of the flesh that they may **inherit Christ in resurrection as the portion allotted to them by God**— Col. 2:11-12; 1:12.
  3. Spiritual circumcision is a **continuation of the burial in the death of Christ**—Rom. 6:3-4:
    - a. Through the crossing of the river Jordan, the **old Israel was buried and a new Israel came forth**; this was an objective work done by God.
    - b. The children of Israel’s being circumcised was their **practical application of what God had done** in the crossing of the river Jordan— Josh. 5:2-9.
  4. In the New Testament spiritual circumcision is the **constant application of Christ’s death to our flesh**—Phil. 3:3; Col. 2:11:
    - a. Although in fact we have been baptized into the death of Christ and have been buried and raised with Him, in practicality we still must **apply the circumcision of the cross to our flesh by the Spirit day by day**—Rom. 8:13; Gal. 5:24.
    - b. This is the reality and practicality of remaining in the death and burial of Christ.
- D. The children of Israel camped in Gilgal and held the Passover on the plains of Jericho— Josh. 5:10:
  1. The **Feast of the Passover** was held to **remember Jehovah’s redeeming of Israel** from the death-judgment on their firstborn sons and also Jehovah’s saving of Israel from Egypt and from the tyranny of Pharaoh—Exo. 12:3-7, 11-14; 14:13-30.
  2. The keeping of the Passover indicated that just as Jehovah had saved Israel from Pharaoh and Egypt, so He would destroy the tribes of Canaan and deliver Israel from them—Josh. 5:10.
  3. Israel’s keeping of the Passover typifies the **believers’ keeping of the Lord’s table to remember the Lord as their Redeemer and Savior**—Matt. 26:26-28.

Jehovah charged Joshua to “circumcise again the children of Israel a second time” (5:2). By then the first generation who left Egypt, except for Joshua and Caleb, had died during the forty years of journeying in the wilderness. The ones who were at the crossing of the Jordan River were a new generation. The old generation had been circumcised, but the new generation had not. Hence, after they crossed over the Jordan, God charged Joshua to circumcise again the children of Israel.

The purpose of circumcision was to **make God’s chosen people a new people for the inheriting of God’s promised land**. Although God had made a covenant to give them the good land, that covenant needed to be confirmed by the covenant of circumcision. God promised the good land, but **we cannot possess it with our flesh**. We are a circumcised people. Circumcision typifies the **cutting off of our flesh, the denying of our self and our natural ability**. Only such people are qualified to defeat the enemies and possess the land.

Spiritual circumcision is a continuation of the burial in the death of Christ. Through the crossing of the river Jordan, the **old Israel was buried and a new Israel came forth**; this was an objective work done by God. (*The Ministry of the Word, Vol. 25, No. 04: Crystallization-study of Joshua, Judges, Ruth*)