

Joshua 1:10-18

The Order to Cross the Jordan

10Then Joshua commanded the officers of the people, saying, 11“Pass through the camp and command the people, saying, ‘Prepare provisions for yourselves, for within three days you will cross over this Jordan, to go in to possess the land which the Lord your God is giving you to possess.’ ”

12And to the Reubenites, the Gadites, and half the tribe of Manasseh Joshua spoke, saying, 13“Remember the word which Moses the servant of the Lord commanded you, saying, ‘The Lord your God is giving you rest and is giving you this land.’ 14Your wives, your little ones, and your livestock shall remain in the land which Moses gave you on this side of the Jordan. But you shall pass before your brethren armed, all your mighty men of valor, and help them, 15until the Lord has given your brethren rest, as He gave you, and they also have taken possession of the land which the Lord your God is giving them. Then you shall return to the land of your possession and enjoy it, which Moses the Lord’s servant gave you on this side of the Jordan toward the sunrise.”

16So they answered Joshua, saying, “All that you command us we will do, and wherever you send us we will go. 17Just as we heeded Moses in all things, so we will heed you. Only the Lord your God be with you, as He was with Moses. 18Whoever rebels against your command and does not heed your words, in all that you command him, shall be put to death. Only be strong and of good courage.”

Prepare to Possess

It is impossible to talk about change without talking about preparation. There is a direct correlation between change and preparation. The level of preparation before change determines how we navigate change and handle transitions. The first of the year marks a unique and distinct time where people decide it’s time for a change. You honestly could have made these types of changes a while ago but something magical happens on January 1st EVERY YEAR! Gyms fill with newcomers and old comers who gave up last year, people determined to get in shape, families assess financial goals and make new ones like buying a home. Single people all over the world decide this is the year I will make strides towards meeting the love of my life. Yet and still year after year we fall short of our illustrious new year new me goals. I come to you this morning to offer you this consideration that could it be possible we live in a culture that makes commitments without considering the cost? There is a price to change that many of us fail to assess when choosing the areas, we would like to see change in. The cost to change is preparation. In some circumstances and instances change is inevitable. Your life will change, your money will change, your marriage will change, your relationships will change. Now there are some changes you cannot prepare for. There are unexpected transitions that you could NEVER prepare for. Death of loved ones, loss of jobs, sickness in your body. We have not come this morning to survey those changes, rather this morning I would like to channel our focus on the winds of change we knew were coming. Those prophetic promises that have crept to your doorstep and now God says what are you going to do? (Insert attitude inflection)

Verse 11. - Prepare you victuals. Literally, game, the term being applied to meat obtained by hunting. Thus it is applied by Isaac to Esau's venison in Genesis 27. Here it means food of any kind, but especially animal food. It is therefore obvious that the miraculous supply of manna was soon to cease (cf. Joshua 5:12). Within three days. Much difficulty has been created here by the fact that another three days are mentioned in chap. 3:2 as elapsing after the return of the spies, which has been supposed to have taken place between this command and the period then mentioned. Three more days were spent (Joshua 2:22) by the spies in eluding the pursuit of the men of Jericho - one day in going thither, and one more in returning to Moses. Consequently eight days, if not more (see Joshua 3:7), must have elapsed between this proclamation and the actual crossing of the Jordan. But when we remember that the Hebrew language possesses no pluperfect tense, that there are many instances, such as (very probably) Genesis 12:1, and more certainly Genesis 3:1; Genesis 6:6; Genesis 20:18; Genesis 26:18, 32, where the Hebrew narrative has clearly departed from the chronological order, and that the chronology is obscured by this chasm in the Hebrew linguistic system, we may suppose that the narrative in the second chapter is parenthetical, and relates to events which occurred before the occasion now spoken of. This is the view taken by Josephus and the Rabbis, and our translators have adopted it in the margin - a proceeding which, as their preface shows, may frequently be held to imply that in their opinion it is the preferable interpretation. It is energetically impugned by Keil, who maintains that there are insuperable difficulties in the way of this arrangement. He does not, however, make out a very powerful case against the simple explanation of Cornelius a Lapide, that the spies left the camp on the 3rd Nisan, returned on the 6th, that Joshua gave his order on the 7th, and that on the 10th (Joshua 4:19) the crossing was effected. Stripped of all verbiage, Keil's argument appears to amount simply to this, that it was not likely that the account of the narrative would be thus interrupted by an account of a transaction out of its proper chronological order. It may be added that it seems doubtful whether we must not render the word לִמַּר in ver. 12, by the pluperfect, for it seems very probable that the word of command to the two tribes and a half who had obtained their inheritance beyond Jordan had been given before this, and that therefore it may have preceded the command given to the spies, in which case one of Keil's chief objections fails to the ground. Other explanations than that of Cornelius a Lapide have been suggested. Thus Kimchi supposes that the spies left on the 5th Nisan and returned on the 8th; while Masius supposes that they were sent out simultaneously with these orders. Augustine's explanation, that Joshua did not speak by revelation, but was influenced by human hope, is noticeable, as proving that the early fathers did not always take the strictest view of inspiration. Joshua 1:11

1. Prepare your pallet (appetite)- Manna ceased- You have to have the foresight to see that the comfortability of easily accessible "blessings are over" Joshua knew they were in a land that
2. Practice your new normal- The will have to go from receivers to hunters
3. Prepare your people (Gather the support groups)- Community is going to be key in this season This isn't the time to isolate- it's time to participate- The tribes had to choose engagement in the fight even though they already had land. It's a one for all and an all for one season.