

Reasoning out of the Scriptures

by Allegory and Type



class 2 - Call of the Gentiles

series 08 - THE BOOK OF JOSHUA

CLASS TWO—THE CALL OF THE GENTILES

Reading: Joshua 2:1-7

Pro 25:1-2 “These *are* also PROVERBS OF SOLOMON, which *the men of Hezekiah KING* of Judah *copied out. It is THE GLORY OF GOD TO CONCEAL A THING: but the honour of **KINGS** is to search out a matter”

*“Parables” of Son of David *“removed of old” and employed by men of kings*

- **The Abrahamic covenant requires the grafting of the Gentiles into Israel before inheritance of the Land (Gal 3:14-29; Rom 4:9-17; 11:1-28). Rom 15:16; 16:25-26; Gal 3:8; Eph 3:6**

Accordingly, the gospel message is sent to the Gentiles before the physical appearing of Joshua to execute judgment.

“Simeon hath declared how God at the first did the Gentiles, TO TAKE OUT OF THEM a people for His Name” (Acts 15:14).

Jos 2:1 And Joshua the son of Nun sent out of SHITTIM *two men* to spy SECRETLY, saying, Go view the land, even Jericho. And they went, and came into *an harlot's house*, named Rahab, and lodged there.

Shittim—where Israel “committed *whoredom* with the daughters of Moab” sacrificing to “their gods” (Num 25:1-2). It was Israel’s unfaithfulness that resulted in the gospel sent to Gentiles (Rom 10:19; Deu 32:21)

Two men—12 is the number identified with the Mosaic; 12 sent out under view land, 12 tribes...etc (Israel). However, “two” is the number identified with Christ; sent out by “two” (Mar 6:7; Mat 11:2; 18:19-20; 21:1); crucified between “two” (Mat 27:38); “two” angels at his resurrection (Luk 24:4; Joh 20:12). “Two” redeemed: Jew and Gentile (Rom 2:9-10; Luk 10:1; Gal 3:26-29).

Harlot’s house—**HOUSE** is ecclesiastical (1Tim 3:15; 2Tim 2:20; Phi 1:2; Heb 3:6; Rom 16:5; Acts 2:46; Col 4:15; 1Cor 16:19; Mat 5:15; 1Pet 2:5; 4:17). **HARLOT** is religious corruption (Rev 17:5; Jer 3:1-8; Eze 16:15-31; Hos 4:15; Isa 1:21). This is where Gentiles were found (1The 1:9; Act 14:15; 1Cor 12:2; Gal 4:8-9).

The harlot is not of Israel (Isa 1:21; Eze 16:15,28), but of a Gentile (Rev 17:5; 19:2)

Secretly—expressive scriptural teaching under Jesus (Mat 13:34-35):

□ “The people were taught in parables, but the apostles were favoured with an interpretation of them in private...‘To you it is given to know the mystery of the kingdom of God, but to them it is not given’ (Mark 4:2). Referring to this, Paul says, ‘My gospel and preaching of Jesus Christ according to the revelation of the mystery, which was kept *secret* since the world began, but now is made manifest, and by the scriptures of the prophets...made known UNTO ALL NATIONS for the obedience of faith’ (Rom. 16:25-26)...Again, ‘By revelation God hath made known unto me, Paul, the mystery, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the spirit; THAT THE GENTILES SHOULD BE FELLOW-HEIRS, and of the same body, and partakers of his promise in Christ by the gospel’ (Eph. 3:3-10)...The mystery of the kingdom, then has been made known, and we find that it had relation to the sufferings of Christ; and repentance, remission of sins, and eternal life in his name, *to the Jew first and afterwards to the Gentiles.*” —*Elpis Israel* (see Psa 78:1-8; Mat 13:35)

Col 1:26-27 “The *mystery* which hath been *hid* from ages and from generations, but now is made manifest to his saints; To whom God would make known what is the riches of the glory of *this mystery among the Gentiles...*”

Jos 2:2-4 It was told *the king* of Jericho, saying, Behold, there came men in hither **TO NIGHT** of *the children of Israel* to search out the country. And *the king* of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, *which are entered into thine house*: for they be come to search out all the country. *The *woman* took the two men, and **HID** them, and said thus, There came men unto me, but I wist not whence they *were*: **feminine*

The King—reps. the change of servitude from “reign” of sin (Rom 6).

Night—Gentile times (1The 5:1-7; Rom 13:11-14).

JERICHO—means “moon”: ecclesial reflection of Sun in dark Gentile times.

Men of the Children of Israel—Gentiles receive the “Hope of Israel.” They were enlightened by Jewish apostles, and Jews’ scattering (Eph 2; Rom 11).

☐ *“Elpis Israel’s subject-matter is national, not sectarian. It treats of a nation, and of its civil and ecclesiastical institutions in a past and future age. It is designed to enlighten both Jews and Gentiles in Israel’s Hope”*

Into thine house, HID—“hidden” mystery (1Cor 2:7; Col 1:26-27; Mat 11:25; 13:44); concealed from flesh (1Tim 3:15); “treasure hid” in men (2Cor 4:1-7)

Jos 2:5-7 And it came to pass *about the time* of SHUTTING OF THE GATE, *when it was dark*, that the men went out: whither the men went I wot not: pursue after them quickly; for ye shall overtake them. But she had brought them up to the roof of the house, and hid them with the STALKS OF FLAX, *which she had laid in order upon the roof*. And **the men pursued after* them the way to **Jordan* unto the FORDS: and as soon as they which pursued after them were gone out, THEY SHUT THE GATE. **waters of baptism*

Shutting of the gate—the “open door of faith unto the Gentiles” is limited to “times of the Gentiles” until their “fulness” (Luk 21:24; Rom 11:25)

Fords—Heb. *a river*. Men of flesh can't find the Truth (2Tim 3:7).

Dark—Gentile period of ignorance (1The 5:1-7), while the saints are in light (2Pet 1:19; Rom 13:11-14). *Foolish believe lie of Harlot (2The 2:10-12)*

Stalks of Flax laid—Heb “wood” (natural man), laid in humility. Flax is used to make linen: covering for Rahab and her house. Like the centurion, she did not feel worthy for two spies to enter under her roof (Mat 8:8; Luke 7:6)

Rev 19:7-8 “*To her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of the saints.*”

Jos 2:8-11 And before they were laid down, she **CAME UP UNTO THEM** upon the **roof*; And she said unto the men, *I know that the LORD hath given you the land*, and that your terror is fallen upon us, and that all the inhabitants of the land faint because of you. *For we have heard how the LORD dried up the water of the Red sea for you, when ye came out of Egypt; and what ye did unto the two kings of the Amorites, that were on the other side Jordan... And as soon as we had heard these things, our hearts did melt... for the LORD YOUR God, He is God in heaven above, and in earth beneath* **where Peter received prophecy of Gentiles (Act 10:9)*

She came up unto them—the Truth is exalted morally and mentally (Rev 4)

Yahweh hath given you the land—understands God’s covenant with Abraham (Gen 13:14-17; 15:18-21; Exo 3:6-8), which includes the Gentiles.

Came out of Egypt—Gentiles must understand Moses—*the Law*—and the history of Israel; as Gentiles hope in the same Gospel (Heb 4:1-2; 1Cor 10).

Your God—Gentiles must know **THE GOD OF ISRAEL** (Act 17:23-31); loving the promises to nation (Luk 7:5-9; Eph 2:12; Rom 11); and identify Yahweh as god of “heaven and earth” (see: Act 14:6-18; 17:21-34; 1Cor 8:5-6; Eph 3:7-16)

Jos 2:12-16 I pray you, swear unto me by the LORD, *since I have shewed you kindness, that ye will also shew **kindness unto my father's house,* and give me a **TRUE TOKEN**...and DELIVER OUR LIVES FROM DEATH. And the men answered her, *Our life for yours,* **IF YE UTTER NOT THIS OUR BUSINESS**. And it shall be, *WHEN the LORD hath given us the land,* that we will deal kindly and truly with thee. *Then she let them down by a cord through the window:* for her house *was upon the town WALL,* and she dwelt upon the WALL. And she said unto them, Get you to the mountain, lest the pursuers meet you; and hide yourselves there **THREE DAYS**, until the pursuers be returned: and afterward may ye go your way ****Heb "mercy" (Rom 5:20)**

True token—predicated on maintaining purity of “secret” (Heb 3:6; Rev 3:3)

Our lives for yours—our life in sacrifice required for redemption (Mar 8:35)

Father's house—no husband of Harlot is mentioned (Eph 5:21-31)!

Cord—knit together by individual strands; reps. unity (Ecc 4:9-12).

Window—source of light of Sun in the house; future salvation (Mal 4:2).

House upon wall—same destroyed at Joshua's coming (Jos 6:5,20)

When Yahweh gives us—return brings redemption (1Joh 3:2; Col 3:4; Phi 3:20-21)

Jos 2:17-19 And the men said unto her, *We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by:* and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household, HOME UNTO THEE. And it shall be, *that *whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and WE WILL BE GUILTLESS: and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. *must remain in the ecclesial house to be saved*

Line—Heb. word most often trans. “hope” (Ruth 1:12; Job 4:6; Zec 9:12)!

Scarlet—sin washed/cleansed (Isa 1:18; Psa 51:7; Rev 7:14; Pro 31:21). The “token” of the secret revealed to the Gentiles (Act 11:18; 13:47-48)

House—must remain within (1Tim 3:15; Joh 14:2; 15:4-7; Num 35:27; Exo 12:13,23)

Guiltless—those who “declared all the counsel of God” are “blameless” (Act 20:20,26-27; Eze 33:1-9). See Acts 18:6; Mat 10:14; Gal 1:7-10). *Those who reject it are self-condemned (2Tim 2:24-26; Luke 7:30; Act 13:46).*

UNNAMED SPIES—*emphasis on the message not individuals (Luk 17:10; 1Cor 9:16; 15:9-10). Also teaches doctrine without miracles are emphasis of Gentile Times*

Jos 2:20-24 And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear. And she said, According unto your words, so *be* it. And she sent them away, and they departed: and *she bound the scarlet line in the window*. And they went, and came unto **the mountain*, AND ABODE THERE THREE DAYS, until the pursuers were returned: and the pursuers sought *them* throughout all the way, but found *them* not. So the two men *returned*, and descended from **the mountain*, and passed over, and *came to Joshua the son of Nun, and told him all things* that befell them: And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us **mountain—kingdom, gospel (Mat 4:23; 9:35)*

Scarlet line—those that keep the Word will be redeemed (Rev 3:10).

Three days—identifying with Christ's death and resurrection.

☐ “The scarlet prefigured Christ's death (Psa 22:6), and the three days of hiding, his burial. The return to the camp of Israel foreshadowed his resurrection (Rom 4:25)” —*Expositor, pg 43.*

Returned, told Joshua—preaching gospel as servants of Christ (Gal 1:10)

JOSHUA 3—THE NEW MAN IN CHRIST

- “The amazing miracle is *matched by the remarkable type that it sets forth*; for the passage of the Jordan foreshadows the believer’s figurative death and resurrection with Christ, and the new relationship established with him”—*Expositor, pg. 45*

The allegory of Joshua 3 is two-fold: (1) it represents baptism into Christ for believer’s today; (2) it also represents the future inheritance of the Land with Jesus Christ upon his second advent. These two doctrines are connected—(Bro. Cowie’s classes)

Gal 3:27-29 “For as many of you as have been *baptized* into Christ have put on Christ... And if ye *be* Christ's, then are ye Abraham's seed, and *heirs according to the promise*”

Jos 3:1-3 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*. 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. *Christ is the anti-typical ark (1John 2:2; 4:10; Rom 3:25)*

Joshua rose early in the morning—as did the Lord upon his resurrection from the grave (Mar 16:2; Luk 24:1). We are saved by his life (Rom 5:10).

Shittim—place of wood, trees. Moving beyond crucifixion (1Pet 2:24). *Last place Israel journeyed in the wilderness under Moses (Num 33:1,49-50)*.

Lodged there—Heb. “murmur.” Baptism requires consideration (Act 8:36-37)

Pass over—root of name “Hebrew”: seed of Abraham (Joh 3:1-6)

Three days—common time frame in Joshua (Jos 1:10-11; 2:16; 2:22). The number associated with sacrifice (Exo 3:18; 5:3; Gen 22:4; 40:20); and therefore assurance of resurrection (Joh 10:17; 1Cor 15:4; Mat 12:40).

Officers—typical of disciples/apostles preaching baptism (Act 2:38)

Jos 3:4-6 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. 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*. **lift up, elevate*

About two thousand cubits—2,000 yrs. between Christ's resurrection and leading his brethren into inheritance of the Land (see Num 35:5-6)

That ye may know the way—Christ called “the way” (Joh 14:6; Heb 9:8).

Ye have not passed this WAY heretofore—His word in the the Law and Prophets is now “in” His Son; the “Word made flesh” (Heb 1:1-3; John 1:14).

☐ **“The Ark (*the Lord Jesus Christ—Heb 9:1-26*) previously was concealed in the midst of Israel (Num 10:21), as the coming of Messiah was concealed in the teaching of the Law and Prophets but it is now openly made manifest before all called upon to follow it”** *Expositor*

Sanctify yourselves—cleanse by word (Exo 19:10; Eph 5:26; John 17:17).

Exo 19:10-11 “And the LORD said unto Moses, Go unto the people, and SANCTIFY THEM TO DAY AND TO MORROW, and let them wash their clothes, AND BE READY AGAINST THE THIRD DAY: for the third day the LORD will come down in the sight of all the people upon mount Sinai”

Eph 5:26 “That he might SANCTIFY AND CLEANSE IT with the washing of water by the word”

John 17:17 “SANCTIFY them through thy truth: thy word is truth”

○ *The washing away of sins by baptism is the first step (Acts 22:16; 1Pet 3:21). The process continues daily through the washing of the Word. All who enter the Kingdom must be born of water and spirit (John 3:5)!*

□ “The command to the priests to bear the Ark was a change in the normal procedure up to that time, for previously the Ark, covered from sight was borne on its staves by the Kohathite Levites (Num 4:5-20). Now the priests themselves are to do so. This surely foreshadows the change of ministry following the manifestation of Christ to Israel and the world, for it then became the duty of the Apostles and their associates to minister as priests in such service, particularly in displaying Christ *as the Mercy Seat and Ark and in leading believers to baptism* (Rom 15:16; 1Pet 2:5)” —*HPM, Expositor, pg 46.*

Ye have not passed this WAY heretofore—

❑ **“Jesus Christ proclaimed that he was ‘the way, the truth, and the life’ (John 14:6). He set before men a ‘way’ of which they previously were ignorant” —Expositor, page 46.**

Even in transport, the ark was covered (Num 2:1-17; 4:5) and carried by the Levite priest Kohathites (Num 3:30-31; 4:5-20). Now it goes before Israel 2,000 cubits to enter the Land. In Hebrews the apostle shows the high priest’s entrance into the most holy place before the ark was fulfilled in the “figure” (type) of Christ entering into Heaven (Heb 9:1-26).

Jos 3:7-8 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.*

Begin to Magnify thee—the baptism of Christ was accompanied by the SPIRIT resting upon him and the audible VOICE from God (Mat 3:16-17)

Magnify thee—resurrection of Christ was an exaltation above all others and proof he was the Son of God (Rom 1:3-4; Act 2:24,32; 4:10-12). His second advent will do the same (Phi 2:9-11; 2The 1:7; Rev 1:7)

Stand still in Jordan—phrase is trans. “establish” in context to the throne of David (1Kin 15:4; 2Chr 9:8). This event established “the” Son of David!

Jos 3:9-10 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 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.*

Hear the words of Yahweh—baptism is not just an action, but one that accompanies an understanding of doctrine of the Lord Jesus Christ as the “seed” to bring eternal life and inheritance in the Land (Mar 16:15-16; Act 8:12; 2:38; 28:31; Gal 3:26-29).

The Living God—used of Yahweh overcoming Israel’s enemy (1Sam 17:26, 36; 2Kin 19:4; Isa 37:4,17; Jer 10:10). Jesus called the “SON of the Living God” stirred great controversy among the Jews (Mat 16:16; 26:63; Joh 6:69)

Jos 3:11 Behold, the ark of the covenant of the Lord of all the earth **passeth over before you* into Jordan. **Christ first (1Cor 15:23)*

Jos 3:12 *Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man.*

Jos 3:13 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, ***the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap. **baptism: sin/death*

Twelve men—the “Israel of God” baptized “in Christ Jesus” (Gal 6:15-16). It demands “things of the kingdom” expounded (Act 8:12; 28:31).

Cut off—Heb. “to covenant.” Often trans “*make a covenant*” (Gen 15:18) *etc*

Soles of the feet of the priests bearing the Ark—Israel scattered had “no rest” for the “sole of thy foot” (Deu 28:65 cf. Deu 11:24). But in victory, enemy is subdued under the “soles of thy feet” (1Kin 5:3; Isa 60:14; Mal 4:3; 1Cor 15:25). Sin/Death the last enemy (1Cor 15:26; Rev 21:4; 20:14; Heb 2:14)

Stand upon an heap—changes natural course for all men: servants of flesh to servants of God (*waters rep. the multitudes of people—Rev 17:15*)

Jos 3:13 The *waters of Jordan* shall be cut off *from* the waters that **COME DOWN FROM ABOVE**; and they shall stand upon an heap

Stand upon a heap—as Christ is greater than the Law, this miracle exceeded what happened in the Red Sea (Exo. 15:8; Psa. 78:13)

Jos 1:2 “Moses my servant is dead, now arise, go over this Jordan”

Jordan—geography is significant in the Bible. Jordan means *to descend “from above.”* It reps. the parable of life. *The waters begin in Hermon (Psa 133:1-3); but as Adam brought sin and death upon all (Rom 5:12), the Jordan descends into the Sea of Galilee—rep. all nations (Isa 9:1)—and ultimately spills into Salt or Dead Sea (Jos 3:16). It typifies the natural man who is born under sin and death. But, the Greater Joshua, the Last Adam, afforded life for Yahweh’s people (Rom 5:19; 1Cor 15:45).*

□ **“For humanity, typed by the waters of the Jordan (the Descender), that normally flows out of life through Adam to Death (the Dead Sea), can be turned back to flow through the second Adam to life...The amazing miracle under Joshua foreshadowed the even more amazing miracle of redemption through Jesus” —Expositor, pages 49-50.**

Jos 3:14 When the people removed from their tents, to pass over Jordan, and the priests bearing ***THE ARK OF THE COVENANT** before the people; ***used 7x in this event**

Jos 3:15 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,**) ****if not for Yahweh's provision this is not impossible**

Jos 3:16 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.

City of Adam—death that “passed upon all men” (Rom 5:12) is “cut off” in the waters of Jordan; “buried with him by baptism into his death” **City of**

Zaretan—“*to pierce*”: *flesh crucified*, raised in a “newness of life” Rom 6.

Cut off—circumcision by the Spirit (Rom 2:25-29; Phi 3:3; Col 2:11)

Jericho—called “the city of palms trees” (Deu 34:3). As such, palm trees represent the saints (Psa 92:12; Son 7:7-8; Eze 41:18-19).

Jos 3:17 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.*

Dry ground—the symbol of salvation, redemption in the midst of the sea of peoples; change of servitude (Exo 14:22; Psa 66:6; Heb 11:29).

Until all the people were passed clean over Jordan—a specified period, which is why men must redeem the time (Eph 5:15-16; Col 4:5-6).

All the people—the word used for “PEOPLE” is the same used for Gentiles! Strong’s notes it is from the root meaning **“a foreign nation; hence a Gentile; also (figuratively) a troop of animals, or a flight of locusts: - Gentile, heathen, nation, people”**

➤ **“Jordan” appears 70x in Joshua. Number for Gentiles!**

- *Specific details, like those before us, solidify that we are reading more than an historic account. This is also a prophetic parable of the work accomplished in the Greater Joshua: redeeming both Jew and Gentile through baptism (Gal 3:26-29).*

HP Mansfield

- ❑ Joshua's Divinely appointed mission was NOT to completely annihilate the Canaanites, *but to so weaken them as to make it possible for the Israelites to successfully overcome them.* He did this effectively, but the Israelites failed to capitalize upon his success. Instead of following his example and exhortation to *engage in warfare ON THEIR OWN ACCOUNT*, and completely destroy the inhabitants of the land, they came to terms with them because it was materially profitable for them to do so (see: Jud. 1:27-36), and so the fruits of victory were lost by succeeding generations... Therefore, whilst **A MERE HISTORIAN**, considering the work of Joshua, may well imagine that he failed to thoroughly complete his conquests, **A BIBLICAL HISTORIAN** will realize that it was not intended for him to do so—*Expositor, page 4.*