

Reasoning out of the Scriptures

by Allegory and Type



class 1 – Out of Moses Into Christ

series 08 – THE BOOK OF JOSHUA

CLASS ONE—OUT OF MOSES, INTO CHRIST

Reading: Joshua 1:1-5

HPM Expositor notes—

- ❑ BIBLICAL HISTORY IS NOT LIMITED TO RECORDING PAST EVENTS, BUT ALSO FORESHADOWING THOSE TO COME...
- ❑ Joshua's name signifies "*Yahweh will save*"... *Joshua's name is given as Jesus in Heb. 4:8. HIS MINISTRY AND LABOURS ARE THERE SHOWN TO BE TYPICAL OF THOSE OF THE LORD... THE BOOK OF JOSHUA, THEREFORE, MUST BE STUDIED AS HISTORY AND TYPOGRAPHY...*

JOSHUA: TYPICAL OF JESUS AND THE SABBATH ENTERING “THE LAND OF REST”

Heb 4:1-11 “Let us therefore fear, lest, a promise being left us of entering into HIS rest, any of you should seem to come short of it. *For unto us was the gospel preached, as well as unto them... For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works... FOR IF JESUS (mg. Joshua) HAD GIVEN THEM REST, THEN WOULD HE NOT AFTERWARD HAVE SPOKEN OF ANOTHER DAY. THERE REMAINETH THEREFORE A REST TO THE PEOPLE OF GOD.*”

- **In the Book of Hebrews the apostle instructs us the things under the Mosaic were “figures,” “shadows” and “similitudes” (Heb 7:15; 8:5; 9:9,24; 10:1; 11:19). Consistently, the New Testament provides precise direction for interpreting the Old (Bro. Thomas); and when we study the details of the Mosaic remarkable doctrines emerge.**
- **The history of Israel represents a “type” for all generations (1Cor 10:6,11); and their literal diet represented “spiritual” meat and drink (v.3-4). The “rock” in the wilderness was *typical* of “Christ” (v.4). THE O.T. RECORDS THE LITERAL, FROM WHICH WE EXTRACT THE SPIRITUAL.**

JOSHUA: THE SPIRIT OF MOSAIC HAND UPON HIM

- Joshua Son of Nun. “Nun” means perpetuity; *continual, never ending*.
Num 27:12-18 “LORD said unto Moses, Get thee up into this mount **Abarim (Heb. regions beyond)*, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy people, as Aaron thy brother was gathered. For ye rebelled against my commandment in the desert of Zin... And Moses spake unto the LORD, saying, *Let the LORD, the God of the spirits of all flesh, SET A MAN OVER THE CONGREGATION, WHICH MAY GO OUT BEFORE THEM, AND WHICH MAY GO IN BEFORE THEM, AND WHICH MAY LEAD THEM OUT, AND WHICH MAY BRING THEM IN; that the congregation of the LORD be not as sheep which have no shepherd.* And the LORD said unto Moses, Take thee Joshua THE SON OF NUN, A MAN IN WHOM IS THE SPIRIT, and LAY THINE HAND UPON HIM; And set him before Eleazar the priest, and before all the congregation; and give him a charge in their sight. And *thou shalt put some of thine *honour upon him*, that all the congregation of the children of Israel may be obedient” **glory, majesty*

Moses gave instructions for tabernacle, priesthood... etc. but did not fulfill them.

- ❑ At Kadesh, Joshua was sent as one of the spies to travel throughout the Land of Promise (Num 13:8-16). It was at this time that Moses changed his name from Oshea or Hoshea, meaning Help or Salvation, to Joshua, meaning Yah's Salvation... A man of type, Joshua, as leading the people across Jordan into the Land, represented the Covenant of Grace, in contrast with the Covenant of the Law represented by Moses. MOSES BROUGHT THE PEOPLE TO THE BORDER OF THE LAND (A SCHOOLMASTER), BUT THERE DIED BECAUSE OF SIN—Expositor types revealed—words & actions

We are introduced to Joshua in Exo 17—overcoming Sin. See addendum notes

- *It is significant that Moses' named his successor "Joshua" (Num 13:16). It prophesied "salvation of Yahweh" would not be by the Law; but did provide a type of redemption that would be accomplished in Joshua.*

Historically the *Book of Joshua* is a record of graphic movement, of campaigns, conquests and subjugation. It is divisible into three parts:

- **1. Entering the Land — Chapters 1-5.**
- **2. Conquering the Land — Chapters 6-12.**
- **3. Occupying the Land — Chapters 13-24.**

First Time We Are Introduced to Joshua—

Exo 17:1-7 “All the congregation of the children of Israel journeyed from the wilderness of Sin... and pitched in Rephidim: and *there was* no water for the people to drink... AND THE PEOPLE MURMURED AGAINST MOSES, and said, Wherefore *is* this *that* thou hast brought us up out of Egypt, to *kill* us and our children and our cattle with thirst?...”

THE PEOPLE DID CHIDE WITH MOSES. Figuratively, the Jews “grappled” with Law; charging Moses with intentions to kill them (*Exo 16:3; 5:21; Num 16:13,41*). Remember: Israel did not “keep” the Mosaic Law, how much more Christ who elevated *the spirit* of the Law (*Isa 42:21; Mat 5:17*). Thus, they omitted the weightier matters of the Law (*Mat 23:23*)

Joh 7:19 “Did not Moses give you the law, AND YET NONE OF YOU KEEPETH THE LAW”

Joh 5:45-46 “Do not think that I will accuse you to the Father: *there is one that accuseth you, even Moses, in whom ye trust.* FOR HAD YE BELIEVED MOSES, YE WOULD HAVE BELIEVED ME: for he wrote of me”

The Law they thought established their righteousness was that which condemned them of Sin (*Rom 7:7-25; 3:20; 4:15; 2Cor 3:7*).

Contending with Moses—Overcome by Sin

EXO 17:8-16 “THEN came AMALEK, and fought with Israel in Rephidim. And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek... and Moses, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moses held up his hand, that Israel prevailed: and when he let down his hand, Amalek prevailed. But Moses' hands were heavy (*Law: weakness of the flesh—Rom 8:1-3*); and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands... And Joshua discomfited Amalek and his people with the edge of the sword. And the LORD said unto Moses, Write this for a MEMORIAL IN A BOOK, AND REHEARSE IT IN THE EARS OF JOSHUA: for I will utterly put out the remembrance of ****Amalek from under heaven**. And Moses built an altar, and called the name of it Yahweh-nissi: For he said, Because the LORD hath sworn that the LORD will have war with Amalek from generation to generation” ****Amalekites called “sinners” 1Sam 15:18**

By upholding the spirit of the Law Christ overcame Sin and Death

- Amalek is *the* supreme Bible symbol for the enemy: SIN and DEATH.
- Deu 25:17-19—Israel’s enemy from “generation to generation”
- 1Sam 15:18—Israel’s first king, Saul, failed to destroy Amalek

JOSHUA 1. OUT OF MOSES INTO CHRIST—

It is needful to remember the Law was “holy and just and good” (Rom 7:12). It exposed sin—(Rom 7:7)—and taught the holiness and character of Yahweh (Gal 3:19).

Failure under the Law was the inability of man to obey all the Law (Jam 2:10 cf. Rom 7:12).

Therefore, men needed redemption from the condemnation of the Law (Gal 3:13; Heb 9:15; Rom 7:10; 1Cor 15:56).

The opening words of the Book establish the foundation:

Jos 1:1 “Now after the death of Moses the servant of the LORD it came to pass, that the LORD spake unto Joshua the son of Nun, Moses' minister, saying...”

The death of the Law necessitated a man that could bring life and inheritance. This work is represented in Joshua (Heb 3-4)!

Jos 1:1-2 NOW AFTER THE DEATH of *Moses the servant of the LORD* it came to pass, that the LORD spake unto JOSHUA the son of Nun, Moses' minister, saying, *Moses my servant is dead; now therefore *arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, EVEN TO THE CHILDREN OF ISRAEL.*

□ “When (Moses) died...‘his eye was not dim, nor his natural force abated’ (Deu. 34:7)...WHEN HE FAILED TO TAKE THE PEOPLE INTO THE MATERIAL REST, SO ALSO, SIMULTANEOUSLY, DID THE LAW; and this (in allegory) taught that into the eternal Rest also, of which the Land was but a symbol, the Law was likewise incapable of taking men...Not Moses, but Joshua was the appointed agent—not the Law, that is, but that scheme of salvation realized in him (Jesus) who bore the same name as his illustrious predecessor (Heb. Joshua, cf. Acts 7:45; Heb. 4:8)” —

Law and Grace (What the Law Could Not Do)

Moses my servant is dead—Law served Yahweh’s purpose. It manifested none was righteous, and therefore the need for redemption (2Cor 3:1-7).

○ *The apostle states plainly: “the sting of death is sin; the strength of sin is the Law”—1Cor 15:56 (see also: Rom 7:5-13; Gal 3:10-13).*

After the death of Moses—the end of the Mosaic Law (*old covenant; Joh 1:17; Rom 10:4; Gal 2:16-21; 3:13*). It typified when men would be compelled to become “*dead to the Law by the body of Christ*” (Rom 7:1-8). Also...

❑ “The death of Moses foreshadowed the termination of the Mosaic epoch in the political death of the nation in AD 70. A new epoch then opens up under Joshua or Jesus” —Expositor (*Mosaic body 1Cor 10:1-2*)

Moses’ minister—same as Moses’ “servant” (Exo 33:11; Num 11:28). The greater Joshua was “made a curse for us,” born subject to the Law of sin and death (Rom 5:12), to “redeem us from the curse of the Law” Gal 3:13. *see Law & Grace notes.*

- *Moses—Death: Old Covenant rep. sin & death (2Cor 3:7; Rom 10:4)*
- *Joshua—Life: New Covenant rep. redemption & eternal life (Rev 1:18)*

Go over this Jordan...unto the Land which I do give them; even to the children of Israel—the inheritance belongs only to Israel (Rom 11:1-36); which are only those who “go over this Jordan” in baptism. “As many of you as have been baptized into Christ... and if ye be Christ’s, then are ye Abraham’s seed and heirs according to the promise” (Gal 3:26-29; Mat 3:9)

***Arise**—trans. “CONFIRM the Word” Eze 13:6 (CONFIRM—Ruth 4:7; Est 9:29)!

What the Law could not do, Joshua accomplished:

Rom 15:8-9 “Jesus Christ was a minister of the circumcision for the truth of God, *to confirm the promises made unto the fathers*: And that the Gentiles might glorify God for *his* mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name”

Moses the servant of Yahweh—the Law was a necessary “servant,” revealing sin and the need for redemption (Gal 3:19; Rom 7:7-13; 3:19-20; 4:15; 5:21-22 cf. Gal 3:23-29). Joshua’s name: *the salvation of Yahweh*. *Salvation from what? Sin (Mat 1:21)*.

Joshua, Moses’ MINISTER—Strong’s “attend to, contribute to.” Same for priest “ministering” (Exo 28:35; 43; 29:30; 30:20). Christ fulfilled the Law.

Go over this Jordan, THOU and all this people—note the order of the language: this was realized in “Jordan,” where Jesus himself was baptized; developing the seed of Abraham (Mat 3:13). Jesus shared our nature and his baptized was a symbol of his nature; ultimately crucifying the flesh and his subsequent resurrection (Mat 3:13-17 cf. Luk 12:50).

***Bro David Cullen adds this excellent principle:**

Joshua 1 v 1: Joshua the son of Nun, Moses minister - “Minster” - Heb: Sharath = “To attend, to serve”. Romans 15 v 8 - Jesus was a minister of the circumcision “Minister” - Greek = “Attendant to serve”.

Jesus death (cutting off of the flesh) confirmed the promises.

☐ Bro John Carter comments: “Jesus was the descendent of Abraham and was duly circumcised on the eight day. He was the seed promised, and the truth of God was exhibited and the promises were confirmed in that the seed had been born. In a much fuller sense the promises were confirmed in the death of Christ”

Joshua 1 v 2: “Moses my servant is Dead” - Death of Moses typical of death of the law (the strength of which is sin 1 Cor 15 v 56).

“Therefore Arise” - Joshua is raised up from the dead. We then are buried with him, and should walk in newness of life (Rom 6 v 4). Israel dead to the law, to arise to newness of life in the promised land.

Jos 1:3-5 *Every place that the sole of your foot shall tread upon, that have I given unto you, AS I SAID UNTO MOSES.* From the wilderness and this Lebanon even unto the great river, the river Euphrates, *** ALL THE LAND OF THE HITTITES,** and unto the great sea toward the going down of the sun, shall be your coast ***Gen 15:18-21** There shall not any man be able to stand before thee all the days of thy life: *as I was with Moses, so I will be with thee:* I will not fail thee, nor forsake thee. ***enemy of flesh continues after baptism**

Every place the sole of your foot shall TREAD—expressive of the Abrahamic covenant to “walk through the Land” (Gen 13:14-17; Deu 1:36; 11:24; Jos 14:6-9). Thus, when Jerusalem was to be “TRODDEN DOWN of the Gentiles” it was a severe condemnation of the Jews (Luk 21:24; 8:5; Mat 5:13).

As I said unto Moses—the same gospel preached to those under Moses is proclaimed to those in Christ (Heb 4:1-11; Gen 15:18-21; Deu 34:4; Psa 105:9-11; Gal 3:26-29). They were an “ecclesia in the wilderness” (Act 7:38). Jos 1:6 *“the land which I sware unto their fathers to give them”*. See Heb 4:8-9

As I was with Moses—Jesus did not come to destroy the Law and prophets but to “fulfill” (Mat 5:17). There is no contradiction between the two.

Jos 1:8-9 *This book of the law shall not depart out of thy mouth; but thou shalt MEDITATE therein day and night, that thou mayest observe to do according to all that is written therein: *FOR THEN thou shalt make thy way prosperous, AND THEN thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the LORD thy God is with thee whithersoever thou goest. *predicated*

Out of thy mouth—this what Christ spoke: elevating and fulfilling the “shadows” of the Law “bodily” (Mat 22:36-40; Luk 24:44; Heb 10:1-10).

Meditate therein day and night—Messianic psalms speak of Jesus doing this to overcome sin (Psa 1:2; 40:8; 119:11). Significantly, this Heb. word does appear UNTIL THE BOOK OF JOSHUA and the reference before us. To “meditate” indicates inward speaking; to talk to one’s self about the Word. The mind of the spirit is the bringing of all thoughts into obedience of Christ (Rom 8:1-9; 2Cor 10:5); which is required to inherit the Land (1Cor 6:9-10; Eph 5:5; Gal 5:19-21; Mat 25:33-36; Heb 6:10-12; 1Pet 3:8-9; Rev 21:6-7; Acts 20:32; 26:18; Eph 1:11-18; Col 1:12-13; 3:23-24).

The spirit-mind and holiness requires strong discipline
(1Cor 2:14; Rom 8:5-8; John 8:43; 10:27).

Jos 1:10-11 Then Joshua commanded the OFFICERS of the people, saying, *Pass through the HOST*, and command *the people*, saying, *Prepare you *victuals; for within THREE DAYS ye shall pass over this Jordan, *to go in to possess the land, which the LORD your God giveth you to possess it. *Heb “meat” *required to inherit land*

Officers—fulfilling the type, when He feed the multitudes (*symbolizing the spreading of the gospel*) Christ “gave to his DISCIPLES,” who, in turn, “set it before the people” (Mar 8:6; Mat 10:1; Luke 9:1-2). See 2Tim 2:2

Prepare you victuals—significantly, “victuals” is NOT used during the wilderness when Israel was sustained by Manna under Moses. This Heb. “meat” Christ marked a change in “*spiritual*” diet (1Cor 10:1-10); from the “milk” of the “oracles” of the Law to the “meat” of “doctrine” of Christ (Heb 5:11-6:3). The Lord told the Jews “your fathers did eat manna in the wilderness and are dead” (John 6:49); and went on to say that his “flesh” was the “living bread” that men may eat and “live forever” (John 6:51). *Deu 8:1-7 *must live by Word of God*

Christ is the greater substance of “meat” fulfilling the “milk” of the Law (Joh 16:3; Eph 4:8-16). See J. Martin, Hebrews 5:11-14

Prepare you victuals—while Yahweh “rained down manna” as the “corn of heaven” under Moses (Psa 78:24; Exo 16; Num 11; Deu 8), the sustaining “meat” under Joshua required the food to be personally “prepared.” This requires taking the “milk” of the Letter of the Law and developing the “meat” of the Spirit. We cannot understand the greater Joshua without **FIRST** knowing the Law of Moses (Col 2:17; Heb 8:5; 9:9,24; 10:1).

Spiritual growth is: newborn babes in baptism, milk of first principles oracles from the Law, which mature meat in Christ Jesus (1Pet 2:1-2; Heb 5:12-13; 1Cor 3:1-2. See also: Rom 2:20; 1Tim 1:7). Growth is essential.

❑ **“We MUST STUDY Moses and the prophets, or we can KNOW NOTHING as we ought to know it concerning the ‘Wonderful One,’...IT IS IMPOSSIBLE TO KNOW GOD APART FROM THE CHRIST-DOCTRINE OF MOSES AND THE PROPHETS; for the knowledge of Christ is the knowledge of God-manifestation to man.” *Phanerosis, pg 77-78***

Three days—the “meat” is identifying with Jesus’ death and resurrection (Rom 6; Luke 24:27-31; 44-47). ***All must cross Jordan and prepare meat.***

Host—an army (Exo 7:4; 12:51; 13:18). The Spirit is in constant battle with the flesh (1Tim 6:12; 1:18; 2Tim 4:7; Heb 10:2-25; Eph 6:10-17; 2Cor 10:3-5).

Jos 1:12-14 And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying, *Remember the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this land. Your wives, your little ones, and your cattle, shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren armed, all the mighty men of valour, and help them* **(see: Num 32)**

Remember the word which Moses the Servant of Yahweh commanded—The greater Joshua said: *it was a old commandment (Moses) with new force (Christ); manifested in Messiah (1Joh 2:7; Joh 13:34-35)*. Laying down our lives for our brethren is a vital part to the Atonement *(see: Brotherly Love)*. **Pass before your brethren armed...and help them—**after identification with Christ, *by baptism into Jordan*, the accompanying commandment is the requirement to serve our brethren! Heb. “BEFORE” means “in the presence of, the face.” This is not far removed, but near. Heb “HELP” means *to succor in battle*, and is applied in that context 2Sam 21:16-17.

➤ ***Types establish exhortation principles in their proper context (1Cor 10)***

Why this commandment?

Connected with our own Atonement

By this brethren learn to live and practice the Atonement: personal sacrifice for others opens our understanding of what Christ for us.

- ***On the eve of his own crucifixion Jesus arose to wash his disciples' feet; upon which he required them to do likewise to one another; as the servant is not above the Master (John 13:1-17)***
- ***There is no greater display of love and sacrifice than the laying down of one's life for the benefit of another (John 15:12-17)***
- ***If we lack brotherly love and kindness it is evident we have forgotten that we ourselves were purged of our old sins (2Pet 1:5-11)***
- ***Those that demonstrate sacrificial love toward their brethren will remember their own sins are forgiven for Christ's sake (1Joh 2:1-12)***
- ***As Christ laid down his life for us, we must manifest our appreciation & understanding by doing the same for his brethren (1Joh 3:1-16)***
- ***Our receiving forgiveness from God is predicated upon our forgiving others: mercy is only extended to the merciful (Luke 8:31-38)***
- ***We must remember we are indebted 10,000 talents to God, who requires 100 pence be forgiven fellow servants (Mat 18:21-35).***

Jos 1:15-18 *Until the LORD have given your brethren rest, as he hath given you, and they also have possessed the land which the LORD your God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORD'S servant gave you on this side Jordan toward the sunrising. And they answered Joshua, saying, ALL THAT THOU COMMANDEST US WE WILL DO... Whosoever he be that doth rebel against thy commandment, and will not hearken unto thy words in all that thou commandest him, he SHALL BE PUT TO DEATH: only be strong and of a good courage*

Then ye shall return—personal inheritance includes obligation to others:
Rom 12:10 “Be kindly affectioned one to another with brotherly love; in honour PREFERRING ONE ANOTHER.”

Phi 2:3-5 “Let nothing be done through strife or vainglory; but in lowliness of mind let each ESTEEM OTHER BETTER THAN THEMSELVES. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus”

Our own inheritance depends on our doing this (Mat 18:22-35; Luke 6:37).

Remember, however, Christ demonstrated this “love” and was rejected!

CLASS SERIES *“Reasoning out of the Scriptures”* (Act 17:2)—is intended to confirm doctrine by applying the Spirit- directed study of types & parables

Mar 4:2 “And he TAUGHT THEM many things by PARABLES, and said unto them in his DOCTRINE...”

- When clarifying the doctrine of Abraham’s seed the apostle cited the historic “allegory” (Gal 4) of Sarah and Hagar (Gen 21).
- When explaining the detailed doctrine of the Atonement the apostle referenced the “figures” and “shadows” of the Law (Heb 9; Col 2).
- When teaching his own death and resurrection, and light to the Gentiles, Christ pointed directly to the “sign” of Jonah (Mat 12)
- When exhorting the first century ecclesia the apostle urged them to consider the “type” of Israel in the wilderness (1Cor 10).

Mar 4:13 “And he said unto them, KNOW YE NOT THIS PARABLE? AND HOW THEN WILL YE KNOW ALL PARABLES?”

Following this scriptural pattern provides men with the key to understand and “rightly divide” the Truth in all parts of the Inspired Word (2Tim 2:15)

Mar 4:33-34 “With MANY SUCH PARABLES SPAKE HE THE WORD unto them, as they were able to hear it...”

Joshua is a man described as “a man in whom is the spirit” (Num 27:18). This is an extremely significant statement of his character!

- **The “spirit” is scripturally defined as the Word of God (John 6:63; Eph 6:17). Of Joshua it is said he was “full of the spirit of wisdom” because “Moses had laid his hands on him” (Deu 34:9). The same is said for Jesus Christ (Luke 2:40,52; Isa 11:1-5). Wisdom is the right application of Yahweh’s commandments.**
- **Joshua took up and applied the “spirit” of the Mosaic Law (Rom 2:29; 7:6; 2Cor 3:6) are so styled; such as those who fulfilled the work of the Mosaic pattern of the Tabernacle (Exo 28:3; 31:1-6; 35:26-35).**
- **The Spirit was openly manifested in Joshua—Jesus (Joh 3:34; Num 11:25), as it was with Joseph (Gen 41:38), Othniel (Jud 3:10), Jephthah (Jud 11:29), David (1Sam 16:13-14), Daniel (Dan 5:14), John Baptist (Luke 1:15), and Stephen (Acts 6:3).**
- **Joshua was Divinely blessed because he took initiative directly from Moses in battle against Amalek and spying the Land (Exo 17:9-14; Num 14:6-9). Yahweh gives the “spirit” to those who possess the “spirit” (Mat 13:12; 25:29. see Exo 35:20-29 cf. Exo 35:35).**

□ “‘The Law,’ wrote John, stating the historical facts succinctly, ‘was given by Moses.’ For that reason it is customary to talk of the Law, as indeed Scripture itself so often does, as ‘the Law of Moses’...his name has come to attach itself to the Law” —*Law and Grace, pg 12*

Each of these independent doctrines must be studied to fully understand.

- The Law could not bring Israel into the Land because weakness of flesh.
- Moses appointed Joshua, as the Law pointed forward to Christ.
- Joshua is selected by Yahweh Himself to lead His people into the Land.
- Joshua had honor of the Law upon him; that is “the spirit” of its intent.
- Joshua was a man who “went out” and “went in” before them, as Christ was the Word made flesh dwelling among men (John 1:14).
- The words “as sheep which have no shepherd” are directly applied to Jesus Christ himself *as he taught* (Mar 6:34; Mat 9:36).
- The words “God of the spirits of all flesh” means God alone discerns the heart (Num 14:21; Rom 8:16; 1Cor 2:11; 2Cor. 12:18; Col 2:5).

Many righteous men in Scripture were shepherds, including Abel (Gen 4:2), Moses (Exo 3:1), David (1Sam 16:11). It symbolizes a spiritual leader or teacher (John 10:1-14; 1Pet 2:25; 5:4; Mat 26:31; Eze 34:2). Sheep reps. the people of God—saints or Israel (John 10:2-27; 21:16-17; Mat 25:33; Eze 34:1-31; Jer 23:1-5; 50:6; Psa 79:13). This required feeding of the things of the Truth (John 21:15-17). Thus, ecclesial oversight was referred to as taking heed to “the flock” (Act 20:28; 1Pet 5:1-4). Christ was the Great Shepherd (Heb 13:20; 1Pet 2:25). See Mat 9:26.

- **V. 18—Joshua is chosen instead of Moses.** Inheritance of the Land promised to Abraham could not and would not be by the Law (Gal 3:16-19), but through baptism into Jesus (Gal 3:26-29).
- **V. 18—Moses laid his hand upon Joshua** as a symbol of transferring authority (Acts 6:6; 13:3; 1Tim 5:22; Heb 6:2. also Acts 8:17; 19:6; 1Tim 4:14; Lev 3:2,8; 4:4; 8:14; Num 8:10-12). Jesus Christ was the prophet greater than Moses (Act 3:22; John 7:40).
- **V. 19—Joshua is set before Eleazar the priest as the religious/military leader before the people.** *The nation of Israel was the only nation every formed that had NO political positions at all. Every seat of any status was strictly for religious leadership.* The king was to copy out and read the Scriptures (Deu 17:18) and the priest was to speak to the army before battle (Deu 20:1-4) as Moses did for Joshua (Deu 3:28; 31:7).
- **V. 20—Moses' honour upon Joshua means authority and spirit (Num 11:17).** This was to lead Yahweh's people into the Land He promised to Abraham (Deu 31:1-14; Jos 1:2; 3:17; 4:14).
- **V. 20—This authority was given that Israel would obey Joshua's direction (Jos 1:16-18).** Joshua was now the channel by which the Will of Yahweh would be revealed to Israel after Moses!

Numbers 32

Deu 3:16-20 cf. Jos 1:12-18; 22:1-6

Joshua—*Jesus*—confirmed Moses' words here ; an “old commandment” with new force. Joh 13:34-35; 1Joh 2:7

vs 1—Reuben, Gad had a very great multitude of cattle. Ask to settle in the fertile land on the other side of Jordan. Acknowledging abundant provision and blessing was of God (Pro 3:9-10; Gen 15:14; 13:2; 24:35; 26:12-13; Deu 8:18; Job 1:3), a great responsibility of helping our brethren gain the inheritance follows (Deu 2:35; 3:7). Judah and Simeon helped one another “fight” for their inheritance (Jud 1:3)

vs 1—They saw the land of Jazer, and the land of Gilead, and behold, it was a place for cattle. “Jazer” means *helpful*. “Gilead,” a *testimony*.

vs 4—Even the country which Yahweh smote before the congregation of Israel is a land for cattle, and thy servants have cattle. Although Gad and Reuben acknowledge Yahweh's goodness we must be careful not to be self-serving with the Truth. This refers to Sihon (Num 21).

vs 5—Let this land be given unto thy servants for a possession, and bring us not over Jordan. As Jordan represented baptism (Mat 3:6), there can be no inheritance without it (John 3:3-6). It also may be easily forgotten they are appealing to one—Moses—whose great desire to cross into the Land was denied by Yahweh!

vs 6—Moses said...shall your brethren go to war, and ye sit here? The Law required every able man from 20 years and upward to engage in warfare with their brethren (Num 1:3). They body is tempered all together by Yahweh for every member to help one another (1Cor 12). Uriah the Hittite observed this principle (2Sam 11:11). See: Phi. 2:4

vs 7—And wherefore discourage the heart of the children of Israel from going over into the Land. Self-servitude “discourages” the heart of our brethren in the Truth. “Discourage” is trans. “of none effect” (Psa 33:10)! In this scenario it represents *not* direct words which can discourage our brethren, but action. Note Paul’s consideration of John Mark who “went not with them to the work (Acts 15:37-39). Crossing “Jordan” (Baptism) includes sacrifice and servitude of our brethren!

vs 8—Thus did your fathers, when I sent them from Kadeshbarnea to see the land. See: Num 13:1-26; 14:1-10; Deu 1:22-28. While the ten spies who were with Joshua and Caleb discouraged the heart of their brethren with a verbal statement lacking faith, the actions of Reuben and Gad were comparable to the same. Idleness discourages workers, overthrowing the faith of some (Heb 3-4).

vs 9-15—Save Caleb and Joshua. These two men saw and experienced the exact same things as their 10 counterparts, yet had strong words of encouragement! Two brethren can see the exact same situation totally differently: one as opportunity, the other as discouragement. Jos 14:6-15 Caleb was given the region of Hebron, and was not even deterred by the strong giants in the Land (Num 13:33; Jos 15:13-14; Jud 1:20; Num 14:24). Caleb and Joshua represent both Gentile and Jew who embrace the Truth and are committed to obeying Yahweh.

vs 14—Behold ye are risen up in your father's stead. The attitude of the generation that rebelled and done evil, angering Yahweh, was now likened unto Reuben and Gad. This is a very sober comparison! Why?

❑ **“The responsibility of setting a correct example rests upon all saints. ‘No man liveth unto himself,’ warned Paul. The attitude and action of individuals can influence others to their good or otherwise. Therefore, the evil of turning from Yahweh is not merely that it is wrong, but that it also can cause others to do likewise. See Joshua's similar warning Jos 22:16,18” —*HPM, Expositor***

Perhaps the most encouraging thing is this exhortation was embraced!

vs 16—They came near unto him and said. This physical action reps. a spirit as well. They did not avoid the Word, but drew near to obey it.

□ “Such a forthright speech as Moses had uttered could well have resulted in the eastern tribes replying angrily, and so widening the breach. Instead of that, and no doubt in love and respect for their aged leader, they approached him as children would a father, to express to him their intentions, and give him such assurances as might allay his concern” —*HPM, Expositor*

vs 16—We will build sheepfolds (*hedge, wall*) here for our cattle and little ones. The responsibility begins with anchoring our own home, first; then, our brethren. Our ecclesial ability is first measured by our ability to lead our own family in the Truth (1Tim 3:4-5, 12; Tit 1:6; Acts 10:2; 1Sam 2:29-30). Family must never be surrendered for ecclesia, while our required servitude toward brethren must not be ignored.

vs 17—But we ourselves will go ready armed before the children of Israel, until we have brought them into their place. This is the only proper spirit the Truth. Atonement for ourselves is tightly interwoven with the command to atone for our brethren (see notes: Atonement Brotherly Love). There can be no exceptions to this divine rule.

□ “In the last census (Ch. 26) Reuben had 43,730 men; Gad had 40,500 men; and Manasseh had 52,700 men, a total of 136,930 men, but Josh. 4:13 states that 40,000 passed over Jordan, leaving 96,930 to care for those that remained. The expression ‘*ready armed*’ is from the Heb. *chuwsh*, ‘to hurry’, ‘to be eager,’ so that their reply can signify: ‘We can arm ourselves in haste’. The RV renders: ‘We ourselves will be ready armed to go’. They promised Moses that they would supply whatever warriors were required, and they would be provided without any hesitation” —*HPM*

Like the brethren in the days of Ezra (Ezra 5:1-2 notes), Reuben, Gad and half of Menassah hearkened to the words of Moses. Accordingly, they were rewarded by Joshua (Jesus)! Jos 22:1-6 “Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, And said unto them, *Ye have kept all that Moses the servant of the LORD commanded you, and have obeyed my voice in all that I commanded you: Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God. And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get you unto your tents, and unto the land of your possession...So Joshua blessed them, and sent them away: and they went unto their tents*”

vs 20-22—If ye will do this...be guiltless before Yahweh. Jud. 1:3 shows the tribes helped one another in their success of occupying the Land. This is the only way we can stand “guiltless before Yahweh.” (see: Rom 15:1; 12:15; 1Cor 10:24; 13:4-5; Phi 2:4).

vs 23—But if ye will not...ye have sinned against Yahweh; and be sure your sin will find you out. 1Cor 4:5; Psa 90:8; 139:11-12. **opposite of forgiveness**

☐ “The serious consequences of the tribes in question failing to fulfil their duty is accounted a sin against Yahweh, not against their fellow-Israelites. There is also a responsibility resting upon those called to be soldiers in Christ Jesus (2 Tim. 2:3-4) to likewise engage the enemy in their fight of faith (2Cor. 10:3-6; Eph. 6:10-18)” —**HPM**

vs 24—Do that which hath proceeded out of your mouth. Now it was up to them to live out the principles they courageously proclaimed.

vs 28—Concerning them Moses commanded Eleazar and Joshua. Types of Christ, as religious and military/civil leader! (see: Jos 22:1-6)

vs 29—If...then ye shall give them the Land of Gilead for a possession. The hope of inheritance is not a vague promise, but one assured “if” we obey the command to *fight for our brethren to help them inherit.*

Exo 17—*note the details of this inspired record center around Water*

- Understanding the Lord Jesus Christ is predicated upon understanding the Law of Moses, which the Jews did not (Rom 2:17-29; 1Tim 1:7). The Jews “continued not in the covenant” given by the hand of Moses (Heb 8:9). While under the Mosaic, the Jews failed to keep it the Sabbath, the offerings...etc. choosing “tradition” over the Law (Gal 6:13; Mar 7:1-13). The prophets condemned Israel for breaking the Mosaic covenant (Isa 24:5; Jer 11:7-10; 31:32; Eze 16:59).

“The people murmured against Moses”—Exo 17:3

Flesh blames others for one’s own resistance to God. Carnal men are too dishonest to reject God directly and, instead, personally dismiss those who testify in Yahweh’s Name (*Luke 16:8; Tit 1:12-13; Act 17:28*). The Word of God exposes the thoughts and intents of the heart (*Heb 4:12-13*). Those who rightly divide the Word will be hated by those who love darkness rather than the inspecting light of the Truth (*Joh 3:16-21*). Paul became the enemy of the Galatians because he told them the Truth (*Gal 4:16*). He was loved less by the Corinthians for the same reason (*2Cor 12:15*). The world hated Christ Jesus because he testified against it (*Joh 15:18-25*). Elijah was Ahab’s enemy for proclaiming the Truth and thereby condemning Israel’s wicked king (*1Kin 21:20; 22:8*). Cain slew Abel because of his own wicked works (*1Joh 3:12-13*). Some hate knowledge (*Pro 9:8; 15:12; 25:12*). See *Luk 6:26*. Yahweh revealed that His people were murmuring against Him, not His servants (*Exo 16:7-8; Num 14:26-27; 21:17*). So also with Samuel (*1Sam 8:7*). Men deflect exposure from the light of the Truth by assailing those who speak the Truth; “despising not man, but God” (*1The 4:8*). The Jews murmured against Jesus as they did Moses (*John 6:43; Heb 12:25*); seeking to “kill” a man that told them “the truth” (*John 8:40*). The prophets who spoke “in the Name of Yahweh” received the same (*Mat 23:31; 10:20; Neh 9:26; 2Chr 36:16*). *Men prefer to heap “teachers” (2Tim 4:1-4), which will filter them from the direct Light of the Word. Men of Truth “receive the Word with all readiness of mind and search the Scriptures” testified by others (Acts 17:10-11). Men of Truth invite scriptural inspection (John 5:46).*

Exo 17—without detailed exposition—general principles:

V. 6—waters out of the rock. Christ as the living waters (John 4:10-14)

V. 9—Moses selects Joshua. It is Moses who named Oshea as Joshua (Num 13:16); meaning Yahweh's salvation. His name is given as Jesus in the Greek (Heb 4:8; Act 7:45). He is deliberately called "the son of Nun" some 30x in Scripture. "*Nun*" means *perpetuity, eternity!*

V. 9—Joshua to this day is "choosing out men" to join him in battle against Sin (1Tim. 1:18; 2Tim. 2:3-4; 4:7; 2Cor. 10:4; Eph. 6:10-17)

V. 10—Joshua obeyed Moses and therefore prevailed. He is called Moses' "minister" and "servant" (Jos 1:1; Num 11:28), as Jesus Christ was obedient to The Law (Mat 5:17).

V. 10—Moses at the top of the hill with his rod is typical of Christ upon the stake; which was the real victory over Sin (Phi 2:8; 1Pet 2:24).

V. 12—Moses' "hands were heavy." As his name is attached to the Law (Jos 8:31; 1Kin 2:3; Luke 24:44; Act 13:39), Moses personally represents of the Law. Accordingly, it shows the weakness of the Law to save (Rom 8:3).

See notes: Atonement. For victory, Aaron—the priest, and Hur—tribe of Judah—lift up Moses' hands for Joshua's victory. Priest and King would overcome sin (Law) for Yahweh's people: *Melchizedek*. When his hands were down—the Law relaxed—Amalek (sin) prevailed.

V. 13—Joshua defeated Amalek “with the edge of the sword.” The Word of God is the only weapon to overcome sin (Heb 4:12 Eph 6:17).

V. 14—This event was so significant it was written as a “memorial in a book.” The Hebrew has the definite article: “the book.” The Lord Jesus Christ, as the greater Joshua, is ‘the’ primary subject upon which all promises and prophetic Scripture converges in “the book” (Luke 24:27, 44). Above all, Jesus’ victory over sin and the grave! This “book” was rehearsed in the ears of Christ perpetually (Psa 1:2).

V. 15—Moses erected an altar, proving this was a victory of the spirit over the flesh. The Altar reps. Christ’s sacrificial offering (Heb 13:10).

V. 16—Yahweh’s “war with Amalek from generation to generation” is the battle between *the Spirit and the Flesh* (Gal 5:16-17). All men must overcome sin by identifying with Christ in baptism (Rom 6). It is this very episode Yahweh chose to introduce His servant Joshua Son of Nun!

➤ *It is most significant that Saul was removed as Israel’s King for failing to fully destroy the Amalekites (1Sam 15:3,22-23), while David redeemed his people by victory over the Amalekites (1Sam 30:1-3,18) and later was given the crown as King by an Amalekite (2Sam 1:1-16)! It is also significant that the Jews’ enemy, Haman, was an Amalekite (Est 3:1).*

The apostle says this literal account imports spiritual types—

1Cor 10:1-4 “Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; And were all baptized unto Moses in the cloud and in the sea; And *did all eat the same spiritual meat; And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and THAT ROCK WAS CHRIST*” (Num 20:11)

1Cor 10:5-6 “But with many of them God was not well pleased: for they were overthrown in the wilderness. Now these things were our *examples (Gk. types)*” (see verse 11 “types”)

- **1Cor 10 and Heb 3-4 warn those under Moses did not enter the Land or “rest” because they were overcome with sin and disbelief. It was Joshua—*Jesus*—who emerged as the Savior of Yahweh’s people. Their murmuring (sin) brought the enemy upon them (Amalek); from which they needed salvation. This same condition also necessitated the appearing of the Lord Jesus Christ. He came to “save” men from “sin” (Mat 1:21; Tit 1:15; 2:14; 1Joh 3:5; Joh 1:29)**