

220720-4 Jos 5, Israel's Second Circumcision Explained, & Joshua Meets the Captain—CThurman

In chapters 3 and 4 Israel departed Abel-shittim, the meadows of Shittim, and came to the Jordan River. After three days the Kohathites moved forward bearing the ark of the LORD and when their feet touched the brink of a flooded Jordan River the waters heaped up all of the way up to the north, to the city of Adam. Then the nation moved forward in their ranks and crossed over Jordan on dry ground. Twelve men went back into the dry river bed and bore out upon their shoulders one stone each and brought them to their new campsite in Gilgal. Joshua also took 12 stones and set them up there in the dried Jordan River. These pillars were raised so that the all nations might know the mighty hand of the LORD and so that Israel might fear the LORD forever. When all of Israel had crossed over, and everything was done, then the Kohathites with the ark ascended from the Jordan, and when their feet reached where the flood waters had been before then the Jordan River began to flow as it did before.

Chapter 5

— יְהִי —
1 ¶ And it came to pass, when all the kings of the Amorites, which were on
was

יָמָה
the side of Jordan westward, and all the kings of the Canaanites,
toward the sea

westward, יָמָה, yahm-mah, noun, masc. sing., tss. *sea, west, western, westward*. On the side of Jordan westward would be to the west The sea would be the Mediterranean Sea.

עַל־הַיָּם
which were by the sea,

by the sea adds the preposition עַל, [g]al, tss. *upon, over, by, above, beside*. Probably meaning closest to the sea. On the western side of the Jordan River the Canaanites were nearest to the sea compared to the Amorites.

Nu.13.29 ... the Amorites, dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

Am.2.9 ¶ Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks; yet I destroyed his fruit from above, and his roots from beneath.

heard that the LORD had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

melted, נִימַם, Niphal (simple pass.) fut. 3s. masc. of מָטַם, tss. *to faint, to melt, to refuse, to melt away, to discourage.*

The nations of the Amorites and the Canaanites as one became discouraged, they fainted, their heart melted. It says that there no spirit was in them, meaning they had no *will*, no *desire* to oppose the invasion of Israel.

2 At that time the LORD said unto Joshua, Make thee

(Joshua, in behalf of Israel)

sharp, צָרִים, noun, masc. pl. of צוּר, tss. *rock, stone, sharp, edge, etc.*

knives, of the Hebrew fem. noun חֶרֶב, tss. *knife, sword, tool, mattock (maul or pick ax).*

sharp knives, and circumcise again the children of Israel the second time.
knives of rocks (flints)

circumcise, Hebrew verb מָוַל, *to circumcise (oft), to cut down, to cut in pieces, to destroy.* In the Bible circumcision is only commanded to and performed upon the males (cf. v.4).

even all the men of war – This clause helps to remind us that all the people that came out of Egypt and were 20 yrs. of age and older died during the 40yr. sojourn to the land of Canaan. (cf. Nu.14.28 [v.29]-35; 32.8-13)

5 Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had not circumcised.

This tells us that all of the people that came out of Egypt were circumcised and that the one's born during their sojourn to Canaan were not. At this time we know that Joshua, Caleb and any sons that were under 20 yrs. of age at the time of the rebellion at Kadesh-barnea were of the circumcised. Many of these could still be living at this present time. But the nation as a whole is counted as being uncircumcised.

For some reason the children of Israel discontinued both the practice of circumcision and the ordinance of Passover during the wilderness experience. (v.6) There is a connection between these two. No uncircumcised person whether of Israel or stranger was to be allowed to partake of Passover.

Ex 12:48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

Concerning Passover the Scriptures show that Israel last observed it one year after they had come to out of Egypt. They were encamped around Sinai at that time. (cf. Nu.9.1-5)

6 For the children of Israel walked forty years in the wilderness,
(Explaining how a major part of the
the Israelites became uncircumcised.)

till all the people that were men of war, which came out of Egypt, were consumed, because they obeyed not the voice of the LORD:

(to go up and possess the land)

of Canaan. [cf. Nu.13.1, 2])

unto whom

referring to the children of Israel that were 20 yrs. of age and upward.

the LORD swore that he would not shew them the land, which the LORD swore unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, whom he raised up in their stead, them Joshua
(the LORD)

circumcised: for they were
(By taking the oversight to be sure that they were.)

uncircumcised, because they had not circumcised them by the way.

In other words, Israel forsook the rite of circumcision during this entire time.

8 And it came to pass, when they had done circumcising all the people,
made an end

had done, the Hebrew **עָשׂוּ**, in Qal pret. is tss. 3.16 *failed*, 17 *were clean*; 4.1, 11; 5.8 twice, *had done*, *had made an end*.

when they had done circumcising all the people – *They* refers to them that administered the rite of circumcision to their sons. The administration of circumcision was not limited to the priests and/or Levites. This service was performed by most anyone, whether man or woman. For example, Abraham circumcised those of his house, sons and servants. And Zipporah, Moses' wife, administered it to one of her sons. (cf. Ex.4.25)

that they abode in their places in the camp, till they were whole.
dwelt recovered

that they abode, Qal fut. of the Hebrew verb **יָשַׁב**, yah-shav, tss. *to dwell, to tarry, to abide, to continue, to remain, to inhabit, to sit*.

whole, Qal infin. of the Hebrew verb חָיָה, *chah-yah*, tss. *to live, to be made whole, to recover, to preserve, to quicken, to restore, to revive.*

**9 And the LORD said unto Joshua, This day have I rolled away the reproach
shame**

have I rolled away, גִּלְגָּלְתִּי, Qal pret. of the verb גָּלַל, tss. *to roll, to roll away, to remove, etc.*

reproach, חָרַפָּה, *cher-pah*, also tss. *shame, rebuke*; the verb חָרַף, *chah-raph*, tss. *reproach, to upbraid, to blaspheme, to rail, etc.*

of Egypt from off you.

The reproach of Egypt seems to be connected with the fact that they were *uncircumcised*. To give their sons and daughters to the *uncircumcised* was a reproach to the sons of Jacob.

Ge.34.14 And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us ...

Wherefore the name of the place is called Gilgal unto this day.
The place of rolling away

So the city of Gilgal received its name at this time for this occasion.

Personal note: The first generation of Israel that came out of Egypt was circumcised, observed Passover crossed over the Red Sea and were to enter into conflict with the enemy until they have driven them completely out of the land of Canaan. But they rebelled against the LORD. For unbelief the remainder of their lives was wasted.

The second generation of Israel came out of the wilderness, crossed the Jordan River, was circumcised, shall observe Passover, and enter into conflict with the enemy until they have driven them out of Canaan completely.

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho.

So, very likely Israel came up out of Jordan, crossed into Canaan, set up the two pillars of stones for a witness, and set up camp in Gilgal, that they also circumcised their sons. In v.2 the words, *at that time*, seems to refer back to chapter 4.19, *the tenth day of the first month*. Israel then recovered from circumcision from the 10th day to the close of the 13th day, or 3 full days and was ready by then to observe Passover by the time of the 14th day.

At least from this we see that recovery is not *within* three days.
Ge 34:25 And it came to pass on the third day, when they were sore, that two of the sons of Jacob, Simeon and Levi, Dinah's brethren, took each man his sword, and came upon the city boldly, and slew all the males.

The day they came up out of the Jordan River would have ended at 6:00p. So, the next evening and morning (11th of Abib; 1st full day); evening and morning (12th of Abib; 2nd full day); evening and morning (13th of Abib; 3rd full day). This evening, 6:00p, begins Passover.

11 And they did eat of the old corn of the land on the morrow after the ripened grain

old corn, עֶבֶר, [g]^a-voor, a masc. noun only these two times in the OT (vss. 11, 12); LXXE tss. this *grain of the earth*.

A dear brother having some agricultural experience might have this right. Remembering that the Scriptures have revealed that the time when Israel crossed Jordan was harvest time (cf. Jos.3.15) *old corn* or *old grain* would refer to *ripened grain*, grain in its mature state.

passover, unleavened cakes, and parched [corn] in the selfsame day.
roasted

parched, Qal part. Pual of the verb קָלַח, qah-lah, tss. *roasted, dried, parched*.

Corn in Scripture means grain. What is this *old corn*? The same term, *old corn*, is once again used in verse 12, and here also it is further defined as *fruit*. in v.12. In v.12 this is called *fruit*. So Israel begins to eat what the earth produces. When Israel came into this area evidently they came upon fields of grain and began to eat from them.

Though Israel ate of the ripened grain of Canaan they continued, according to the Law of Moses, to abstain from eating leavened bread in the days which follow. The morrow after the Passover is the 15th day and it is the beginning of the Feast of Unleavened Bread, which feast continues through to the end of the 21st day of the month. The 15th and 21st days are high days or Sabbaths, not be confused with the 7th day Sabbath.

12 And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

increase

fruit, תְּבוּאָה, t^e-voo-ah, a fem. noun, tss. *increase, fruit, gain, revenue*.

So, in this first month, Abib, on the 14th day was Passover, on the 15th was the Feast of Unleavened Bread, and on the morning of the 16th there was no more manna.

13 ¶ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand:

over against, נֶגַד, neh-ged, part. prep. tss. *before, against, over against, about, in the sight of*.

and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries?

foes

adversaries, צָר, or צָרָה, tzar, a masc. noun tss. enemy, adversary, foe, trouble tribulation, anguish.

14 And he said, Nay; but as captain of the host of the LORD am I now come.

No prince army

captain, שָׂר, sar, a masc. noun tss. prince, chief captain, keeper, chief, ruler, the steward, the master.

host, צָבָא, tzah-vah, a masc. sing. noun tss. host, army, war, service (warfare), battle, warfare; Ex.12.41, of Israel, pl. hosts.

Nay, probably referring to being captain of Joshua's adversaries. The LORD manifests Himself to Joshua as the captain or prince of the host or army of the LORD. At the least this could mean that the LORD is prince over the entire army of the nation of Israel. Whatever this means Joshua understood Christ's preeminence over him and all Israel.

And Joshua fell on his face to the earth, and did worship,
bow himself down

fell, Qal fut. of the verb נָפַל, nah-phal, tss. *to fall, to die, to perish, to rot, to fail, to fall down, to fall away, to light, to lay along, to lie down, to cast down, to overthrown, to overwhelm, etc.*

did worship, שָׁחָה, shah-chah, but for two texts (Is.51.23, Qal imper.; Pr.12.25, Hiphil [causative act.] fut.) שָׁחָה, shah-chah is always in Hithpael, a reflexive (the subject receives the action of his own effort; This is tss. *to bow down, to stoop, to worship, to humbly beseech* .

and said unto him, What saith my lord unto his servant?

Joshua was instant to do the will of God.

15 And the captain of the LORD'S host said unto Joshua,
prince army

Loose thy shoe from off thy foot; for the place whereon thou standest is holy.
Put off

loose, Qal imper. verb of לָשַׁל, nah-shal, tss. to cast, to cast out, to put out (marg. 'to put off'), to slip, to loose, to drive.

Moses had much the same experience when He saw the burning bush when he was in the area of Sinai. Then the LORD commanded him to *put off* his shoes.

*Ex 3:5 And he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.
6 Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.*

And Joshua did so.