



Joshua 5:1-9
(The Reproach of Egypt, Part I)
August 28, 2022

As a fun note concerning this chapter, when we were in Numbers 9:1-14 (The Lord's Passover), which was recorded on 18 November 2018, I mentioned a passage from this chapter in Joshua. Off the top of my head, I said that those born in the wilderness were not circumcised. I then jokingly said, "The reason for that will be addressed when we get to Joshua chapter 5, hopefully around early to mid-2022." How about them apples...!

Concerning the passage today, as regards the end of the time of wilderness wandering, the scholar Keil somewhat correctly states what the situation for Israel was at that time, and what it meant for them as a people.

I don't remember what Keil's view on Israel for today is. I may have read it and forgotten it, or I may not have come across it yet in his commentary. And, since I type the introduction to the sermons last, I was just too tired to go trying to find out.

It doesn't really matter what he thought because all that matters is what the Bible says. Having said that, if everyone read his commentary, agreed with it, and then understood the typology of what the passages since Numbers 14 anticipate, the doctrine of replacement theology would not exist.

Even without the typology, and if we only had the New Testament writings, it should be painfully obvious to even the poorest of scholars that Israel has not been replaced by the church. It is simply in a non-permanent state of punishment. But bad doctrine is easy, it is often satisfying, and eliminates the need to care about the state of the Jew for those who just don't care about the state of the Jew. Keil says –

"This clearly means, that not only was the generation that came out of Egypt sentenced to die in the wilderness because of its rebellion against the Lord, and therefore rejected by God, but the sons of this generation had to bear the whoredom, i.e., the apostasy of their fathers from the Lord, for the period of forty years, until the latter had been utterly consumed; that is to say, during all this time they were to endure the punishment of rejection along with their fathers: with this difference alone, that the sons were not to die in the wilderness, but were to be brought into the promised land after their fathers were dead. The sentence upon the fathers, that their bodies should fall in the desert, was unquestionably a rejection of them on the part of God, an abrogation of the covenant with them. This punishment was also to be borne by their sons; and hence the reason why those who were born in the desert by the way were not circumcised. As the covenant of the Lord with the fathers was abrogated, the sons of the rejected generation were not to receive the covenant sign of circumcision. Nevertheless this abrogation of the covenant with the generation that had been condemned, was not a

complete dissolution of the covenant relation, so far as the nation as a whole was concerned, since the whole nation had not been rejected, but only the generation of men that were capable of bearing arms when they came out of Egypt, whilst the younger generation which had grown up in the desert was to be delivered from the ban, which rested upon it as well, and brought into the land of Canaan when the time of punishment had expired. For this reason the Lord did not withdraw from the nation every sign of His grace; but in order that the consciousness might still be sustained in the young and rising generation, that the covenant would be set up again with them when the time of punishment had expired, He left them not only the presence of the pillar of cloud and fire, but also the manna and other tokens of His grace, the continuance of which therefore cannot be adduced as an argument against our view of the time of punishment as a temporary suspension of the covenant."

Text Verse: *"For who, having heard, rebelled? Indeed, was it not all who came out of Egypt, led by Moses? ¹⁷ Now with whom was He angry forty years? Was it not with those who sinned, whose corpses fell in the wilderness? ¹⁸ And to whom did He swear that they would not enter His rest, but to those who did not obey? ¹⁹ So we see that they could not enter in because of unbelief." Hebrews 3:16-19*

With just a few amendments to Keil's thoughts, he is right. I would disagree with the idea of an abrogation of the covenant, and the idea of a "temporary suspension of the covenant." In other words, it is true that what occurred "was not a complete dissolution of the covenant relation, so far as the nation as a whole was concerned."

But more, it is not a dissolution of the covenant for any of them. This is exactly why they wandered in the wilderness. It was because they were under the punishment of the covenant. The same is true with Israel of today.

They have been under the curses of the covenant, and they remain under the curses even now. The lack of being circumcised does not show an abrogation of the covenant. Rather, it shows their state under the covenant, a state which is out of a proper covenant relationship.

God did not reject the nation, but only those who rejected Him. And God has not rejected His people Israel to this day. He has just rejected those who rejected Him and those who continue to reject Him. Any who come outside the camp at this time can be saved. Someday, the entire camp will be saved.

This is the greatness of God. The disobedient nation will be made whole again someday. And disobedient us, meaning those who have come to Christ for salvation, shall be made whole someday as well. Both are absolute assurances that are to be found in His superior word. And so, let us turn to that precious word once again and... May God speak to us through His word today, and may His glorious name ever be praised.

I. The Hill of Foreskins (verses 1-5)

The words of Joshua 5 should be considered in conjunction with the final words of Joshua 4 –

“for the Lord your God dried up the waters of the Jordan before you until you had crossed over, as the Lord your God did to the Red Sea, which He dried up before us until we had crossed over, ²⁴that all the peoples of the earth may know the hand of the Lord, that it *is* mighty, that you may fear the Lord your God forever.” Joshua 4:23, 2

What is said there immediately begins to be realized now...

¹So it was, when all the kings of the Amorites who were on the west side of the Jordan,

More literally it reads: “And it was, according to hearing all kings the Amorite who in side the Jordan, westward.” The people group is spoken of in the singular. Despite being many tribes, they are a united people. This is then further explained by their location, which is westward of the Jordan.

The Amorite people under Sihon and Og that were east of the Jordan had already been subdued in battle, but more Amorites lay to the west. In other words, their own people, under these great kings, had been obliterated. Now, the same group that had obliterated their people to the east was on their side of the river, and the Israelites were surely ready to snuff them out as well. Further...

^{1 (con’t)} and all the kings of the Canaanites who were by the sea,

Again, it is singular: “and all kings, the Canaanite, who upon the sea.” Together, these two people groups – the Amorite and the Canaanite – stand for all of the people groups that are mentioned elsewhere, such as the Hittites, Jebusites, and so on.

The term “upon the sea” means that they lived on its shores. Which sea is being referred to is debated, but Numbers 13 says –

“The Amalekites dwell in the land of the South; the Hittites, the Jebusites, and the Amorites dwell in the mountains; and the Canaanites dwell by the sea and along the banks of the Jordan.” Numbers 13:29

Even with this, it is hard to be dogmatic, but it appears to be what is currently being referred to. No matter what, the Amorite and the Canaanite are the two predominant groups in Canaan proper. These groups...

^{1 (con’t)} heard that the Lord had dried up the waters of the Jordan from before the children of Israel

The event would be known and talked about throughout the land almost immediately. It is not something that could be hidden from the ears of everyone. Knowing the account of the Red Sea, as Rahab already acknowledged they did, would make the event even more pronounced and terrifying.

What was once an account that could have been considered fiction was now validated by the cutting off of the waters of the Jordan. As the Lord had done this, it would truly shout out doom to all who heard what had transpired. They hadn't just forded the river, but they had walked on dry ground...

^{1 (con't)} until we had crossed over,

Many manuscripts here say, "until they had crossed over." The Masoretic text supplies that as the verbal reading as well. Because of this, many translations also say "they." But the true reading is probably "we." If it is Joshua who wrote the words, it would be natural to say this. If it was someone else, the same is true. The writer was an Israelite, and he has written the account as such.

^{1 (con't)} that their heart melted; and there was no spirit in them any longer because of the children of Israel.

A literal reading will show the closeness to what Rahab had said even before Israel's crossing of the Jordan: "and melted their heart, and no is there again spirit before sons Israel." It is very close to what Rahab had said: "and we heard and melted our hearts, and no stood again spirit in man from before you."

One can see that the terror which already existed has come around again and is even multiplied by the events that are now taking place. With that noted, something important next happens...

² At that time the Lord said to Joshua,

As before, there is a direction from the Lord that will be followed by obedience to the command. A purposeful act is directed to take place, and it is one that anticipates something that is still awaiting fulfillment today. The pictures of the past anticipate events that really will occur as redemptive history continues...

^{2 (con't)} "Make flint knives for yourself,

aseh lekha kharvoth tsurim – "Make to you (sg.) swords, rocks." Some translations paraphrase this saying "sharp swords," or "sharp knives." Saying knives is technically correct, but it is the same word translated as sword, coming from the verb *kharav*, meaning to be dry or dried up. It is also identical to the name Horeb, the mountain where the law was given.

It is also connected to the word used to describe the dry ground of the Jordan in Joshua 3:17 and 4:18 and the dry ground of the Red Sea in Exodus 14:21.

Also, the word “rock,” is the same word used to describe the Lord several times in the Song of Moses and in typology elsewhere. Together, the two appear to be forming a picture for us to consider, and which will be explained as we continue.

As an interesting side note, there is an addition to the Greek translation of Joshua 24:30 that is not found in the Hebrew –

And they buried him by the borders of his inheritance in Thamnasarach in the mount of Ephraim, northward of the mount of Galaad: there they put with him into the tomb in which they buried him, the knives of stone with which he circumcised the children of Israel in Galgala, when he brought them out of Egypt, as the Lord appointed them; and there they are to this day.” Joshua 24:30 (Brenton Septuagint).

Joshua is to take these flint knives...

² (con’t) **and circumcise the sons of Israel again the second time.”**

Rather than “again,” it reads: *v’shuv mol eth bene Yisrael shenith* – “and return, circumcise sons Israel second.” During the time of wilderness wanderings, meaning judgment upon the people which began in Numbers 14, the people had not received the sign of the covenant. As such, this was the first requisite to be accomplished in order to be considered as restored under the covenant.

The word “second” is given to define who was to be circumcised, the explanation of which is given in the coming verses.

³ **So Joshua made flint knives for himself,**

va’yaas lo Yehoshua kharvoth tsurim – “And made to him Joshua swords, rocks.” In exact compliance with the command, Joshua alone is said to have made them. Regardless as to whether others helped or actually made them, the text speaks only of Joshua doing this. The same is true with the next clause...

³ (con’t) **and circumcised the sons of Israel**

va’yamal eth bene Yisrael – “and (he – sg.) circumcised sons Israel.” Considering the huge number of people to be circumcised, it seems impossible for one man to accomplish this. In fact, assuming there were only 600,000 males eight days or older that needed to be circumcised (probably a low estimation), it would take more than a decade for one person, working nonstop, to do so.

An internet search says a circumcision takes about 10 minutes to perform. That comes out to 100,000 hours for 600,000 men. That, in turn, comes out to 4,166 days. Even if Joshua did this in one minute per person, it would still be well over a year, working 24 hours a day, to do this.

Obviously, for this to have been completed in a day, many people would have been involved. And yet, it only says that Joshua did it. As the representative of his people, it is acceptable to say it this way, but it is *necessary* for the typology that is being conveyed. As for the location, it is given a name because of the immense number of skins. It is...

³ (con't) **at the hill of the foreskins.**

el givath ha'aralot – “into hill the foreskins.” The Aramaic Bible says, “in The Hill of the Uncircumcised.” The word means both “foreskin” and “uncircumcised” because having foreskin implies being uncircumcised. Hence, their translation looks to the state of the past, toward the state of the present, and into the future.

Almost all commentaries state that the name of the hill where this was accomplished was afterward called by this name. However, due to the incredible number of foreskins, I would say that the hill was made out of foreskins which were then buried. It would make a large mound.

Again, an internet search says a foreskin is about three inches long. Assuming that there are 600,000 people (again, this is probably a low estimate because of children from eight days old and up), that comes out to 1041.7 cubic feet. That alone is its own hill.

Therefore, my assumption is that the hill is formed out of them, and it received its name because of this. It is only speculation, but it adds emphasis to the enormity of what occurred. Regardless of this, either way, a reason is given for what has transpired...

⁴ **And this is the reason why Joshua circumcised them:**

v'zeh ha'davar asher mal Yehoshua – “And this the word which circumcised, Joshua.” Again, the act of circumcision is credited to Joshua, regardless as to whoever participated in performing the rite. He is the leader, and it is he alone who is named as the primary force behind the action. This act was accomplished because...

⁴ (con't) **All the people who came out of Egypt *who were* males,**

It reads, “all the people, the goers out from Egypt, the males.” The word is *zakar*, a male. It comes from the verb *zakar*, meaning “to remember.” Hence, they are “the remembered” as being the most noteworthy sex because it speaks of the form which defines him as a man.

In other words, it is what visibly defines a man as a man. As a man, he is the head of the woman and the one from whom the woman was made. It is the man who was to be circumcised according to Genesis 17, and that which was later included in the Law of Moses.

As has been relayed in numerous sermons, circumcision anticipates Christ. Man is the one who was given the command in the garden and who then sinned. It is implicit in Scripture that it is through the issue of the man that sin transfers.

But there is more to the symbolism than that. In the rite of circumcision, the organ of man – that which is the organ of remembrance – a picture is developed. When a man is circumcised, the form of the organ is changed, and thus the organ of remembrance is changed.

It is now a memorial, a sign, that reflects the coming of Christ who would be without sin. The line of sin is “cut” in Him, and this is what is anticipated in the rite. These men had not been circumcised, and thus, they were considered unclean in this regard. There was no connection to the Messiah in their uncircumcision.

It is this that Joshua is now correcting. But more, it is what has already been implicitly seen in Joshua 4 where the word *zikaron*, or memorial, was used. That also comes from *zakar*, or to remember.

At that time, in explanation of the twelve stones that were set up, we noted that the pile was a memorial in itself to the covenant that is derived from what occurred, and the covenant was set forth as twelve stones. Twelve being “the perfection of government, or of governmental perfection” (Bullinger).

One cannot have a government without a body to be governed. Those men (*zakar*) who were in the wilderness and who died did so according to their state of remembrance, as if uncircumcised, even if they were circumcised in the flesh.

Those that are now being circumcised form this new body represented by that memorial (*zikaron*). As males, they stand as representative of all the people, women included. Those males who died in the wilderness are next defined as...

^{4 (con't)} **all the men of war,**

kol anshe ha'mikhamah – “all men the war.” Here, a different word for man is used, *enosh*. It is a word coming from *anash*, meaning to be weak or sick. As such, it is a mortal. Being men of war, it signifies their age as being acceptable for battle. These mortal men...

^{4 (con't)} **had died in the wilderness on the way, after they had come out of Egypt.**

metu ba'midbar ba'derek b'ts'tem mi'mitsrayim – “had died in the wilderness in the way in their coming out from Egypt.” This is referring to those who had rebelled against the Lord and

who had been sentenced to die in the wilderness. It excludes Joshua, Caleb, and those who were not of age at the time –

“The carcasses of you who have complained against Me shall fall in this wilderness, all of you who were numbered, according to your entire number, from twenty years old and above. ³⁰ Except for Caleb the son of Jephunneh and Joshua the son of Nun, you shall by no means enter the land which I swore I would make you dwell in.” Numbers 14:29, 30

Those alive and who were nineteen and younger had obviously been circumcised, and so they would not be included in the number, but everyone younger than approximately 38.8 years old would have been uncircumcised based on those who departed Sinai in Numbers 10:11 –

“Now it came to pass on the twentieth *day* of the second month, in the second year, that the cloud was taken up from above the tabernacle of the Testimony.”

-Numbers 10:11

These people lived out their lives in a state of uncircumcision along with those who were sentenced because of the sins of their fathers. The details continue with the next words...

⁵ For all the people who came out had been circumcised,

This is referring to those in the previous verse. The structure of the Hebrew indicates that everyone who was born in Egypt, and who had subsequently departed in the Exodus, had been circumcised according to the customs handed down by Moses. On the other hand, it next says...

^{5 (con't)} but all the people born in the wilderness, on the way as they came out of Egypt, had not been circumcised.

The translation isn't clear enough because of the timeframe involved: “and all the people the born (pl.) in the wilderness in the way in their coming out from Egypt, no circumcised.”

It isn't that the people had come out of Egypt, and were no longer coming out of Egypt. The entire process, from Exodus until they arrived in Canaan, is considered as coming out. Until they entered, they were on their way out of Egypt. It is an important point to consider.

As for the words of verse 2, they are explained in what is stated here in verses 4 & 5. There it said, “and return, circumcise sons Israel second.” It is referring to circumcising the second generation, not a second circumcising of the people.

The generation that had rejected the Lord was punished according to the word of the Lord –

“So the Lord’s anger was aroused against Israel, and He made them wander in the wilderness forty years, until all the generation that had done evil in the sight of the Lord was gone.” Numbers 32:13

This is seen to be correct in the next words, and it prefigures what is being seen in type and picture which will be looked at later...

*Circumcise your hearts to the Lord this day
Trust Him and believe His spoken word
This is the thing you are to obey
Attentively pay heed to what you have heard*

*And the Lord will roll the reproach from you
He will put you in a right standing once again
Don’t do those things your fathers were prone to do
Don’t be like those disobedient men*

*He offers you restoration if you will just pay heed
Be attentive to the word you have heard
Live your lives rightly in word and in deed
Yes, be sure to live according to His word*

II. A Land Flowing with Milk and Honey (verses 6-9)

⁶ For the children of Israel walked forty years in the wilderness,

The forty-year period is the total time in the wilderness even though the actual sentencing only came after the transgression recorded in Numbers 14:33. That was well over a year after the Exodus. This forty-year period was noted several times in Deuteronomy as well. This time of wandering was given...

⁶ (con’t) till all the people *who were* men of war, who came out of Egypt, were consumed,

It is incorrect. It refers first to the nation, not individual people: *ad tom kal ha’goy anshe ha’milkhamah ha’yotseim mi’mitsraim* – “until finished all the nation men the war the comers out from Egypt.”

As we saw in Joshua 4, the term *ha’goy* is used at times when speaking of the nations of Gentiles and the nation of Israel when they are in a state of disobedience. That is exactly what is seen here with this unbelieving nation.

And so, the sentence was upon the entire nation which is then broken down into the men of war, meaning those old enough to be accountable for their actions, and who represent all the people, by not entering Canaan in order to possess the land. As it next says...

6 (con't) because they did not obey the voice of the Lord

asher lo shameu b'qol Yehovah – “which no heard in voice Yehovah.” The word “obey” is a correct translation. The word means to hear, but in hearing, there is to be belief in the word. That is equated to obedience to the voice. This did not happen. That was clearly seen in our text verse where the words “obey,” and “belief” were both used to describe them.

6 (con't) —to whom the Lord swore that He would not show them the land which the Lord had sworn to their fathers that He would give us,

The Hebrew is a bit more precise: “whom swore Yehovah to them to not show them the land which swore Yehovah to their fathers to give to us.” Notice again that the first person “to us” is used. The Lord had sworn to Abraham, Isaac, and Jacob that the land would be given to them, but due to their lack of faith, it was denied them. This land is...

6 (con't) “a land flowing with milk and honey.”

This is the only time that the phrase is mentioned in Joshua. It was mentioned six times in Deuteronomy, and every time it was accompanied by a note concerning the fathers in the immediate context. That is the same now in Joshua. It is a good land and one that comes by promise. As this is the only time the term is used in Joshua, it would be good to review its meaning again.

A land flowing with milk and honey implies richness and fertility. Milk comes from cows and so it means abundant pasture lands. Honey comes from bees which pollinate flowers and so it implies all sorts of fruit trees, herbs, and flowers.

And more, for Israel, the term “a land flowing with milk and honey” will also possess a spiritual connotation. For them, it doesn't just speak of the physical abundance but also of spiritual abundance because of the Lord, and because they are the Lord's people, through whom the word of God comes.

The word of God is said to be sweeter than honey. It is also equated with milk which nourishes. Thus, this is a reference to that as well. The land would literally flow with milk and honey for sustaining Israel's physical lives. It would also flow with milk and honey for sustaining their spiritual lives.

All of this was being given to them, but it had been denied to those who failed to believe the voice of the Lord. For those now entering, they had done nothing to deserve it, but it was simply an act of grace based upon a promise to their fathers. The Lord promised, He has fulfilled, and He has now delivered. With that noted, it next says...

7 Then Joshua circumcised their sons whom He raised up in their place;

This confirms the words of verse 3, once again stating that Joshua accomplished the action. In reality, this could be accomplished by others though, such as when Paul circumcised Timothy in Acts 16. As such, the procedure could have been done in a rather short amount of time.

For the typology, however, only Joshua is mentioned as accomplishing the act. This reason for the rite is next stated again...

⁷(con't) **for they were uncircumcised, because they had not been circumcised on the way.**

As we noted in the introduction, Keil was partly right in his comments there. The punishment was to be borne by the sons. As such, they were not circumcised. It didn't mean they were not under the covenant, but that they were not in a right standing under the covenant.

This is exactly what took place and why no circumcision occurred. It is also a perfect match to the typology that we have seen and continue to see concerning Israel of today. Several points for both the wilderness generation and the generation who rejected Christ, can be noted:

- This is a witness to the Lord's acceptance of the people as being in a right covenant relationship. The sign of circumcision testifies to it. As such, the guilt of the fathers would no longer be laid upon them.
- They would now be acceptable to observe the Passover.
- With the sign of the covenant upon them, they would now be granted that which was promised to the fathers.

With the rite complete, it next says...

⁸**So it was, when they had finished circumcising all the people,**

Again, it refers to the nation, not the individual people – “And it came to pass according to which finished all the nation to be circumcised.” The corporate nature of the words is not to be missed.

If a bunch of people from other nations came together, you could say, “All the people who came today were circumcised.” But with the words here, it is a corporate entity comprised of individuals. After this occurred, it came to pass...

⁸(con't) **that they stayed in their places in the camp till they were healed.**

va'yeshvu takhtam ba'makhaneh ad khayotam – “And they sat in their place in the camp until they were living.” There appears to be an irony in the words here. In the previous verse, it said while speaking of the sons replacing the disobedient generation, “And their sons **He raised up** in their place (*takhtam*).” It now says of those sons, “**and they sat** in their place (*takhtam*) in the camp.”

Despite the pain of healing, the words are reminiscent of the words of Psalm 133 where the same word, *yashav*, or sit, is used. It speaks of those who are united as one and the blessing of sitting together in that state. If one understands the typology here in Joshua, the psalm could not be more perfect to the occasion –

“Behold, how good and how pleasant *it is*
For brethren to **dwel**l together in unity! [properly: to sit down]
² *It is* like the precious oil upon the head,
Running down on the beard,
The beard of Aaron,
Running down on the edge of his garments.
³ *It is* like the dew of Hermon,
Descending upon the mountains of Zion;
For there the Lord commanded the blessing—
Life forevermore.” Psalm 133

The fathers had died, the Lord raised up sons in their place, and they sat in their place until they were “living.” As for the time of healing, it is known that it takes between seven and ten days for a person to heal from this rite. This is an important point to consider when we get to next week’s verses. This is seen, for example, in Genesis 34 –

“Now it came to pass on the third day, when they were in pain, that two of the sons of Jacob, Simeon and Levi, Dinah’s brothers, each took his sword and came boldly upon the city and killed all the males.” Genesis 34:25

Because of this, I suggest that what is detailed in the verses next week is not the time people may normally think it is when reading them. What I present will be based on what has been seen and what will next be recorded. As for the rite of circumcision being complete, with this noted, the Lord again speaks...

⁹ Then the Lord said to Joshua, “This day I have rolled away the reproach of Egypt from you.”

There are a wide variety of opinions about what “the reproach of Egypt” means, but in considering the typology, it does seem obvious. In Numbers 14:4, it said, “So they said to one another, ‘Let us select a leader and return to Egypt.’”

This thought is repeated by Stephen in Acts 7:39. Instead of entering into the promised rest, the people had rejected the Lord, they had broken the Mosaic Covenant, and they had desired to go back to the bondage of Egypt.

As such, they had lost the right to the sign of the covenant, circumcision. They were in a state of uncircumcision and stuck under the bondage (Galatians 4:24) of the very law that they had

rejected. This means that they were under the punishment of the law with no chance of entering into the promised rest on a national level.

With the crossing of the Jordan, and with the return of the sign of circumcision, they were now restored to the divine favor of Yehovah. Remembering the typology of the past sermons, it should be evident what is being pictured. If not, it will be explained in the next sermon as the chapter is complete.

With the people back in right covenant standing, the verses for today end with...

***9^(fin) Therefore the name of the place is called Gilgal to this day.**

As we saw in the previous sermon, Gilgal comes from the word *gilgal*, meaning a wheel. It thus means, A Circle, A Wheel, or, figuratively Liberty (as in a rolling away).

This is exactly what has occurred. The people have the reproach of their actions rolled off of them and they stand in a position of liberty because of being in a right covenant standing with the Lord.

For Israel at Joshua's time, it still meant the bondage of the law was upon them, but the law provided for atonement of sins and a propitious relationship with the Lord. For what this is picturing in Christ, it goes beyond the law. Considering the previous sermons, it is perfectly evident.

As we saw at the beginning of the sermon with Keil's lengthy commentary, which was mostly correct, if people can see that what he said doesn't just apply to the wilderness generation, but to all of the time of the law, there wouldn't be a believing Christian on the planet that would hold to replacement theology.

It would be perfectly clear that once the covenant is made, God will never fail to uphold His side of it. Everything we have seen since Numbers 14 continues to be seen in the people and nation of Israel to this day. Their extreme unfaithfulness in no way negates the Lord's faithfulness.

And if we can understand that Israel as a nation is a template for the individual believer's position in Christ, then we would not make the unfounded and egregious error in thinking that claims that a person can lose his salvation.

When God casts off Israel and breaks His covenant with them, you can start worrying about your own salvation. But as He has not yet done that, through two thousand years of unfaithfulness on their part (actually more, because they were never really faithful to Him), and as the book is written that tells us He will bring them to Himself, you really have no need to worry about your failing Him to the point of being cut off.

As this is so, we should strive all the more, not less (how perverse to even think it!) to be pleasing to Him. When we fail, we can reengage and thank Him for His infinite grace for continuing to accept us through such times.

Closing Verse: *“Thus says the Lord,
Who gives the sun for a light by day,
The ordinances of the moon and the stars for a light by night,
Who disturbs the sea,
And its waves roar
(The Lord of hosts is His name):
³⁶ ‘If those ordinances depart
From before Me, says the Lord,
Then the seed of Israel shall also cease
From being a nation before Me forever.’
³⁷ Thus says the Lord:
‘If heaven above can be measured,
And the foundations of the earth searched out beneath,
I will also cast off all the seed of Israel
For all that they have done, says the Lord.’” Jeremiah 31:35-37*

Next Week: Joshua 5:10-15 *From their backs, it has been stripped, it is true...* (The Reproach of Egypt, Part II) (10th Joshua Sermon)

The Lord has you exactly where He wants you. He has a good plan and purpose for you. It is He who has defeated the enemy and who now offers His people rest. So, follow Him and trust Him and He will do marvelous things for you and through you.

The Reproach of Egypt, Part I

So it was, when all the kings of the Amorites
Who were on the Jordan’s west side
And all the kings of the Canaanites
Who were by the sea, where they did abide

Heard that the Lord had dried up the waters
Of the Jordan from before the children of Israel
Until we had crossed over
That their heart melted, fearing things would not go so well

And there was no spirit in them any longer
Because of the children of Israel, whose God is surely stronger

At that time the Lord said to Joshua
“Make flint knives for yourself, not for committing a crime
And circumcise the sons of Israel
Again the second time”

So Joshua made flint knives for himself as the task begins
And circumcised the sons of Israel at the hill of the foreskins

And this *is* the reason why Joshua circumcised them:
All the people who came out of Egypt *who were* males,
All the men of war, had died in the wilderness on the way
After they had come out of Egypt, who followed Satan’s tales

For all the people who came out had been circumcised
But all the people born in the wilderness
On the way as they came out of Egypt
Had not been circumcised; their lives were a total mess

For the children of Israel
Walked forty years in the wilderness, a wandering horde
Till all the people *who were* men of war, who came out of Egypt
Were consumed, because they did not obey the voice of the Lord

To whom the Lord swore
That He would not show them the land
-----not for a million in cash money
Which the Lord had sworn to their fathers
That He would give us, “a land flowing with milk and honey”

Then Joshua circumcised their sons
Whom He raised up in their place that day
For they were uncircumcised
Because they had not been circumcised on the way

So it was, when they had finished
Circumcising all the people; in this covenant they were sealed
That they stayed in their places in the camp
Till they were healed

Then the Lord said to Joshua
“This day I have rolled away
The reproach of Egypt from you”
Therefore the name of the place is called Gilgal to this day

Lord God, turn our hearts to be obedient to Your word
Give us wisdom to be ever faithful to You
May we carefully heed each thing we have heard
Yes, Lord God may our hearts be faithful and true

And we shall be content and satisfied in You alone
We will follow You as we sing our songs of praise
Hallelujah to You; to us Your path You have shown
Hallelujah we shall sing to You for all of our days

Hallelujah and Amen...