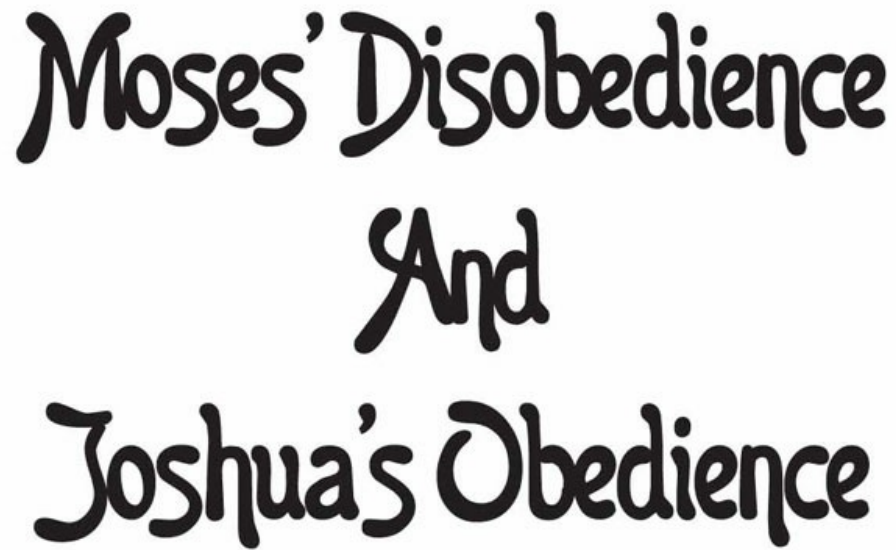


Moses' Disobedience  
And  
Joshua's Obedience

B. R. Hicks



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## The Times Moses Was A Rebellious Leader

Moses was born to be the tiny, newborn nation of Israel's deliverer from Egypt. Moses spent the first forty years of his life as Pharaoh's son in Egypt; then, he spent forty years of his life in the land of Midian. The last forty years of his life Moses spent as the Israelites' deliverer from Egypt and their leader through the wilderness. Moses was a mighty man of God, a man who had miraculous encounters with God's Person and Presence, yet he was a man who missed God's Perfect Will and Master Plan for him because of his obstinate rebellion and disobedience in the very beginning of his call from God.

Moses' defiant response to the first Command he received from God caused him to limit his own spiritual journey and also hindered his obedience to God for the rest of his life.

The LORD God first appeared to Moses while he was a shepherd in Midian. There, the LORD revealed Himself to Moses from a bush that burned with divine Fire, yet the bush was not consumed. The Angelic Form of Christ appeared in the midst of the Fire that burned in the center of the thorn bush. The LORD Himself reposed in the midst of the consuming Fire and in the midst of the thorn bush.

God's Divine Godliness takes the form of both Fire and Ice. The LORD's *Torah* Fire also appeared in the form of His fiery *Torah* Law of Love. The LORD's purposive use of His *Torah* Fire of Love is to refine, to purify, to vivify, and to warm the affections of mankind for God Himself and for each other. No clean place is too humble and lowly for God's divine Fire of *Torah* Love to dwell there, not even in a lowly thorn bush.



Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, *even* to Horeb. And **the angel of the LORD appeared unto him in a flame of fire out of the midst of a bush:** and he looked, and, behold, the bush burned with fire, and the bush *was* not consumed. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt. And when the LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. **And he said, Here *am* I. d he said, Draw not nigh hither: put off thy shoes from off thy feet, for the place whereon thou standest is holy ground. 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**  
(Genesis 3:1-6).

By appearing to Moses from the midst of the thorn bush, the LORD visited Israel in the midst of her thorny degradation as slaves in Egypt. When the LORD appeared, His *kaw-bode* Glory from His fiery Presence so mightily sanctified the dust and the ground around the bush, making the ground so glorious and holy, that He commanded Moses to remove his shoes from off his feet.

The LORD desired for the Fire of His Glory to enter into Moses' feet and then ascend into Moses' physical stature and fill Moses' mouth with His glorious Fire each time Moses spoke to the people. As a result of this powerful anointing from God's Glory Fire, the people would feel the warmth of God's glorious Love and thereby be encouraged to press on in their journey to Canaan's Land.

But instead of Moses taking off his shoes and falling prostrate before the LORD and worshipping Him, as Joshua, the LORD's servant, did later on, when the LORD appeared to him, Moses hid his face by turning his head from the scene. And, still worse, Moses never took off his shoes! Consequently, Moses missed the first glorious sign of Fire that God desired for him to have out of his mouth. After that, Moses' mouth always got him into unpleasant situations.

This study shows how Moses' disobedience to the LORD's Command to take off his shoes led him into a fourfold disobedience during the time of his leadership of Israel in their wilderness journey.

<p><b>Burning Bush</b></p>  <p><b>LORD</b> →</p>	<p><b>Moses</b></p>  <p><b>Shoes on Feet</b></p>
<p><b>LORD God of:</b></p> <ol style="list-style-type: none"> <li><b>1. Abraham</b></li> <li><b>2. Isaac</b></li> <li><b>3. Jacob</b></li> </ol>	<p><b>God's Command to Moses:</b></p> <ol style="list-style-type: none"> <li><b>1. Draw not Nigh.</b></li> <li><b>2. Take off Your Shoes.</b></li> <li><b>3. The Ground or Soil Is Holy.</b></li> </ol> <p><b>God Wanted Moses' Feet to Be Made One with His Holiness and Godliness that Had Permeated the Soil.</b></p>

The LORD God had made a Covenant with Abraham that he would be the father of many nations, beginning with the peculiar, tiny Nation of Israel.

The LORD's special Covenant with Israel, which He gave through Abraham, was for the following reasons:

- to provide a holy *destination* in which the tiny nation could abide in Canaan's Land;
- to fulfill His holy *Purposive Will* in choosing Israel;
- to fulfill His Holy *Master Plan* that included Israel's being the spiritual center and guide of all nations. And to fulfill His Holy Master Plan for Israel to be a witness of His Wonderful Works to all nations on the New Earth in the Perfect Age, as well as to all future created worlds.
- to entrust, always, His Holy *Torah Law of Love* into Israel's care and keeping;
- for His holy *Delight* to be in Israel so that nothing, not even dead shoe leather, should be between Israel's feet and His glorious Dust.
- to establish, through Moses, His holy Headship as the Governor and Guide of Israel.

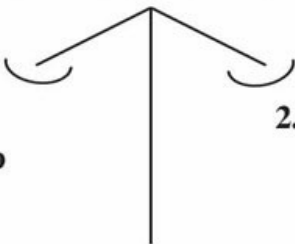
Moses' later rebellions were a result of his refusing to take off his shoes as God had commanded him when He had appeared to Moses in the burning bush.

The taking off of both shoes carried a twofold meaning. First, the removal of one's shoes was a demonstration of one's personal Relationship and Union with the LORD's Holiness and Godliness and Immortal Glory Dust. Hence, taking off one's shoes demonstrated a firm choice not to allow any one thing, not even a dead shoe sole, to come between the relationship of one's feet with the LORD's *kaw-bode* Glory Dust, which is for a foundation under the feet, as well as for entering the interior of one's being so that the warmth of God's fiery Love can flow out of one's mouth.

Second, the Biblical custom of taking off one's shoes was an acknowledgement of one's inability to redeem his inheritance, either naturally or spiritually.

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## Moses Did not Take off His Two Shoes



**1. Taking His Shoes off Was for a Personal Relationship of His Feet with God's Glory Dust that Was on the Ground Beneath His Feet.**

**2. Taking His Shoes off Was a Humility Confession that He Was too Poor to Buy His Inheritance of Canaan's Land from Abraham, Isaac, and Jacob.**

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To understand more fully the significance of Moses' refusal to remove his shoes, we need to review the story of Naomi, Ruth, and Boaz.

After Naomi had lost her husband, Elimelech, and his sons, Chilion and Mahlon, in death, she returned to Bethlehem with her daughter-in-law, Ruth. According to the Levirate Law in Israel, the nearest kinsman had to marry the widow of a dead brother and raise up a name for that dead brother so that his name would not perish out of Israel.

Since this was Naomi's plight, her husband having died and her sons having died without producing any heirs, Naomi sent Ruth to ask Boaz, a near kinsman, to spread his marriage skirt over her and redeem Elimelech's and his sons' inherited land in Israel. Since Naomi was too old to bear children, her only hope for an heir was through Ruth, her daughter-in-law. However, Boaz knew there was a nearer kinsman than he. So Boaz promised Ruth that if the nearer kinsman could not or would not redeem Elimelech's inheritance by Ruth, then, as a "kinsman redeemer," he would fulfill the Levirate Law and marry her. Boaz found Ruth's nearest kinsman, but the man refused to buy his brother's inheritance and to take Ruth as a wife.

**Then went Boaz up to the gate, and sat him down there: and, behold, the kinsman of whom Boaz spake came by; unto whom he said, Ho, such a one! turn aside, sit down here. And he turned aside, and sat down.... Then said Boaz, What day thou buyest the field of the hand of Naomi, thou must buy *it* also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his inheritance. And the kinsman said, I cannot redeem *it* for myself, lest I mar mine own inheritance: redeem thou my right to thyself; for I cannot redeem *it*. Now this was *the manner* in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man plucked off his shoe, and gave *it* to his neighbour: and this was a testimony in Israel. Therefore the kinsman said unto Boaz, Buy *it* for thee. So he drew off his shoe. And Boaz said unto the elders, and unto all the people, Ye *are* witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi (Ruth 4:1,5-9).**

The nearest kinsman to Elimelech and, hence, to Naomi and Ruth, selfishly refused to discharge his duty. But Boaz, who was a judge, authoritatively commanded Ruth's kinsman to sit down and listen to his calm, sedate judgment in the matter. Boaz held open court in the public gate because Boaz was of the Tribe of Judah, who was carrying the Promised Seed of the Messiah. Boaz gave the proceedings wide publicity for this reason.

Naomi's and Ruth's nearest kinsman confessed that if he took Ruth as a wife to raise up a name for her dead husband, he would taint his family pedigree and render himself penniless. As a result, he gladly gave up his right of redemption concerning Naomi and Ruth. As a witness of his choice, he took off his shoe, which was a very important ceremony in Israel.

The Levirate Law concerning a deceased brother who was childless and the responsibility of the nearest kinsman to marry his widow is explained in the Book of Deuteronomy. The firstborn son of this type of union became the

heir of the deceased brother's estate.

**If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.** And it shall be, *that* the firstborn which she beareth shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husband's brother. Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her; **Then shall his brother's wife come unto him in the presence of the elders, and loose his shoe from off his foot, and spit in his face,** and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, **The house of him that hath his shoe loosed** (Deuteronomy 25:5-10).

The Laws of Love that God commanded toward widows, orphans, strangers, criminals, and animals was also extended toward a deceased brother so that his name would not perish from among the living. It was considered a most despicable disgrace for a man to reject his brother's widow by publicly removing his shoe in the presence of the elders of Israel, for such an act was deemed an unspeakably selfish refusal to raise up Seed for his deceased brother's name in Israel.

The great extent of Ruth's nearest kinsman's gross selfishness can be measured by his readiness and his abundant eagerness to give up his right of redemption of Elimelech's and Naomi's inheritance through Ruth. But, Boaz willingly, graciously, and generously bought the redemptive right to Naomi's and Ruth's inheritance so that Ruth could bear a son. The son born to Boaz and Ruth was Obed who was a progenitor of Christ, the Messiah, according to His Humanity.

And Salmon begat Booz of Rachab; and **Booz begat Obed of Ruth; and Obed begat Jesse; And Jesse begat David the king;** and David the king begat Solomon of her *that had been the wife* of Urias; (Matthew 1:5,6).

How unspeakably sad that Ruth's poor, selfish kinsman gave up his right to be a progenitor of the Messiah, the Christ. But how wonderful for Boaz to have the eternal joy of knowing and being known as the progenitor of the Messiah, the Christ, according to His Humanity.

Just as Ruth's nearest kinsman took off his shoe to confess that he was too poor to buy Ruth's inheritance for her dead husband, so God commanded Moses to take off his shoes as a witness that he was too poor in Wisdom, Understanding, Knowledge, and powerful Prudence to lead and guide the tiny Nation of Israel to Canaan's Land, which had been given to his dead fathers: Abraham, Isaac, and Jacob.

Moses *did* refuse to take off his shoes, however, and the result of Moses' disregard of God's Command led him to a full stature of rebellion in his ministry that also prevented him from making it into Canaan's Land, which had been God's Master Plan and Purposive Will for Moses' life.

Because Moses had not experienced the LORD's Glory Fire and Dust on his feet, his cold and doubtful heart caused him to believe that the Hebrews would not believe or receive him as their leader and deliverer.

If we are truly concerned about our own heart's believing God's Command for us, we will not have to fear about His appointed ones believing us.

One small rebellion of refusing to take off our shoes can beget lots of other shoes of rebellion, as it were.

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**IV. Moses Smote the *selah* Rock  
in Passionate Agitation  
and Anger.**

**II. Moses Refused to Obey  
God's Command to  
Speak to the *selah* Rock,  
the Christ.**

**III. Moses Deliberately Spoke  
to the People in Great  
Passionate Bitterness  
and Wretchedness.**

**I. Moses Rebelliously Refused  
to Allow God to Do a Miracle  
for His Stammering and Stuttering  
Mouth Each Time He Spoke to  
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**I. Moses Rebelliously Refused to Allow God to Do a Miracle for His Stammering and Stuttering Mouth Each Time He Spoke to the People.**

God desired to do a divinely convincing miracle in Moses' mouth each time he spoke to the people because, if the people had experienced God's Wonderful Works out of Moses' mouth each time he spoke, they would have believed in him as God's appointed leader and deliverer.

And Moses said unto the LORD, **O my Lord, I *am* not eloquent**, neither heretofore, nor since thou hast spoken unto thy servant: **but I *am* slow of speech** [a stutterer], **and of a slow tongue** [a stammerer]. **And the LORD said unto him, Who hath made man's mouth?** or who maketh the dumb, or deaf, or the seeing, or the blind? **have not I the LORD? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.** **And he said, O my Lord, send, I pray thee, by the hand of *him whom* thou wilt send.** **And the anger of the LORD was kindled against Moses**, and he said, *Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart* (Exodus 4:10-14).

The Hebrew word for *teach* is *yaw-raw*, which means to flow as water, overflowing showers of rain, to shoot an arrow, to direct, to inform, to instruct, to show.

The word *yaw-raw* also appears in Hosea's Prophecies.

Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and **he shall come unto us as the rain, as the latter and former rain [*yaw-raw*] unto the earth** (Hosea 6:3).

Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: **for it is time to seek the LORD, till he come and rain (yaw-raw) righteousness upon you** (Hosea 10:12).

When Jesus Christ comes forth as the *Bright and Morning Star*, the *Dayspring from on High*, He is like rain upon newly mown grass. In Jesus, showers of blessing descend upon the world, giving seed to the sower and bread to the eater (Isaiah 55:10). The favor of the Unbegotten Father in Christ Jesus is a great cloud of latter and former rain. The LORD God desired to send showers of blessing through Moses' mouth each time he spoke.

The Prophet Hosea pled with the people to repent fervently. *If we take the ease and pleasure of our own wills*, the LORD will be faithful to give us over to the hard taskmasters of painful sufferings, trials, and troubles, in order to break up the hard, fallow ground of our hearts that are full of the hard clods of hate, death, and darkness of Leviathan's mortality.

However, if we make the essential preparation for a faithful harvest, by truly repenting and offering up powerful prayers, God's Word and Spirit will break up the fallow ground of our *lover* hearts and the LORD will rain down (yaw-raw) His floods of righteousness that will cause us to reap an abundant spiritual harvest of Love, Joy, and Peace, as well as giving us a mouth overflowing with the waters of gratitude and thankfulness to Him.

Since the amount and quality of produce from the soil depends on the early and the latter rain, it inexorably follows that the survival of God's people, both naturally and spiritually, is determined by the LORD's *spiritual and natural rain from above*.

The LORD's *kaw-bode* Glory Fire from Moses' feet, below, and His spiritual Rain from above would have made Moses' mouth an overflowing, fruitful mouth. True, Moses had a speech impediment, and his tongue was heavy and clumsy, which caused him to stumble and trip over his words, but God's Wonderful Works would have made his mouth a fountain of Living Water.

Moses' objected to being an orator for the Nation of Israel because he believed that it would be too difficult for the people to overlook his lack of eloquence, which was the fault of his stammering and stuttering tongue. However, Moses stuttering and stammering was the very reason God had chosen him in the first place! Each time Moses spoke, God wanted to do a marvelous miracle through him and make him a powerful orator. The LORD desired to do a great, indisputable miracle each time Moses spoke because, each time he spoke, he would have been speaking with God's anointing flowing through him, and the people would have heard a miraculous, eloquent, authoritative Voice. Hence, the people would have believed him because they would have known, from the miracle of his speaking, that God had sent him to be their leader. What an awesome impact it would have made on the people for them to have heard a stutterer and stammerer, suddenly, easily, and clearly speak to the people. Moses would have had the power, authority, and eloquence of a great orator! Every beautifully spoken word would have become a lighthouse witness and display of God's Almighty Love and Power.

God had divinely designed that, with Moses' words, He would make an eternal imprint and impression on both the giver, Moses, and the receivers, the Israelite people. The miracle God would have performed on Moses' mouth each time he spoke would have clearly proven that the *Torah-Truth* was not originating out of Moses' mouth but from the LORD Himself! In his unbelief and obstinacy, Moses adamantly refused to go on God's mission according to God's terms!

The LORD had promised to teach Moses' mouth by filling it with His overflowing streams of Living Waters of Truth, which would have miraculously controlled Moses' tongue and his mouth and the tongues and mouths of the people. Moses would have spoken with such divine, spiritual eloquence that the Israelites would have been continually convinced that God had sent him. Therefore, they would have honoured God as their Governor and Guide and would have followed Moses as God's appointed leader.

Despite God's Promise of a miracle, Moses kept insisting on fulfilling God's calling on his life on his own terms. So he chose his own way. When Moses persisted in his demand for a helper to speak for him, the LORD's Anger glowed hot against him. Yet despite the LORD's Anger, Moses continued his rebellion against God's Master Plan for him to be Israel's orator. Therefore, the LORD sent Aaron, Moses' brother, to help him to speak to the people. Nevertheless, Moses' constant complaint against the people was this: "They do not believe me." And, truly, they did not believe him because he did not carry God's intended miraculous sign. Because Moses did not receive the LORD's miraculous Flood Waters of Truth through his mouth, the people were robbed of the LORD's most miraculous proof and Wonderful Work that He was in their midst.

## **II. Moses Refused to Obey the LORD's Command to Speak to the *Selah* Rock, the Christ.**

**And the LORD spake unto Moses, saying, Take the rod, and gather thou the assembly together,** thou, and Aaron thy brother, **and speak ye unto the rock before their eyes;** and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation and their beasts drink (Numbers 20:7,8).

God's Purposive Will had led Moses and the people to a waterless place in order to try them and also to show them His miraculous Power to provide water in a dry place. So God commanded Moses to "take the rod" because this was the Rod of God that Moses had used in Egypt to smite the waters of Egypt when God had performed miracles before Pharaoh. Moses had used this Rod to open up the Red Sea into twelve frozen channels for the twelve tribes of Israel to pass through to the other side of the sea. Moses had used the Rod of God when he had stood on the *zoor* Rock and had brought forth water for Israel in Rephidim. This was the same Rod that had budded, blossomed, and brought forth Almond Fruit as a witness that God could do anything He wished to do with the Rod, and that Moses, Aaron, and the Levites were God's appointed servants.

When God told Moses to "take the rod," His only Purpose for Moses having the Rod was solely as a witness and a remembrance of its former use and to establish Moses and Aaron's God-given authority over the people.

Moses and Aaron had everything they needed in order to obtain water out of the *selah* Rock. But Moses refused to *speak* to the precious *selah* Rock to obtain His Life-giving Water, as God had commanded him to do.

### III. Moses Deliberately Spoke to the People in Great Passionate Bitterness and Wretchedness.

And **Moses took the rod** from before the LORD, as he commanded him. And Moses and Aaron gathered the congregation together before the rock, **and he said unto them, Hear now, ye rebels; must we fetch you water out of this rock?** (Numbers 20:9,10).

Think how deep Moses' anger and bitter rebellion was against the people in order for him, a great servant of God, to have deviated so greatly from obedience to God's Word. The Rod in Moses' hand should have caused him to remember the time the Israelites had rebelled against him and Aaron. In all his forty years of leading Israel, he had never won the confidence and trust of his people because, from the beginning, he had refused to accept God's Purposive Will that would have worked a miracle through his mouth each time he spoke. Rather, he stayed angry with the people for not believing in his mouth, apart from God's miracle. He never took responsibility for his failure as a leader. So in his anger and wretchedness, Moses called the people rebels, who, by force, had resisted his authority and government. Yet, by his rebellion, Moses had forced God to send Aaron as his mouthpiece. He never remembered that he, too, had opposed and resisted the LORD's control over his mouth. His present, angry behavior at the *selah* Rock bore witness that God was still not in control of his mouth.

Moses' example shows how we also behave, apart from the LORD's control. We see others' rebellion and opposition, but we do not see our own. It is not someone else's rebellion that causes us to miss out with God; it is our own!

### IV. Moses Smote the *Selah* Rock in Passionate Agitation and Anger.

And Moses lifted up his hand, and **with his rod he smote the rock twice:** and the water came out abundantly, and the congregation drank, and their beasts *also*. And the LORD spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them (Numbers 20:11,12).

In order to smite the *selah* Rock, Moses used God's miraculous Rod that bore the following things on it:

- God's Name;
- the Buds of His Life;
- the Blossoms of His Light;
- the Almonds of His Wisdom and Love; and
- God's Glory that had permeated it for forty years, as it lay before the Ark of the Covenant in the Holy of Holies.

Moses' offense was great that day since he bruised and smote the miracle Buds, Blossoms, Fruit, and Glory that were on the Rod. In the process of his disobedience, Moses twice wounded the *selah* Rock.

Disobedience is a result of a darkened understanding and a proud conceit, resistance, and obstinacy in one's *lover* heart. It stems from a proud, redemptive effort to *force* others to learn, rather than from an humble, *submission* to fulfill God's revealed Purposive Will. God is the Divine Teacher Who teaches others in His time, in His way, and according to His divine Decision. The LORD God had wanted to bring the Waters of His *Torah-Truth* of Love, Life, and Light out of Moses' mouth; He did not purpose for Moses to bring water out of the *selah* Rock by smiting and wounding both the Rod and the Rock. Twice on this occasion, Moses yielded to his own fleshly feelings of hate, death, and darkness. As a result, he injured the Rod and the Rock by twice smiting and wounding them.

In the beginning, the LORD God purposed for Moses to take off his shoes so that his feet would be clothed with Love, Light, and Life in a glorious relationship with the LORD. If Moses' feet had been clothed with God's *kaw-bode* Glory Dust, his powerful feet would have possessed Canaan's Land. Moses' feet would have been shod with the LORD's Glory Fire of Love, Light, and Life from the burning thorn bush. But Moses never took off his shoes; he never fell prostrate at the LORD's Feet; he never worshipped; he never responded with "What saith my lord (Master) unto his servant," as Joshua did later on. Consequently, Moses' feet, including his heels, were not clothed with the Fire of the LORD's Love, Light, and Life. Therefore, the LORD's holy Fire could not ascend and control Moses' tongue at all times. God's holy Fire would have purged Moses' anger and brought Love, Light, and Life to his tongue and empowered him to lead God's people into Canaan's Land.

Let us, today, learn from Moses' mistakes of yesterday. Let us take off our prideful shoes of hate, death, and darkness and admit that neither can we have a holy relationship with God's *kaw-bode* Glory and Godliness nor possess the LORD's Spiritual Canaan's Land apart from being obedient to Christ's humble, submissive Will to the Father's Master Plan for us. Without our submission to the Christ of Calvary and the Power of His Resurrected Glory and Immortality working in our lives, we will be left in hate, death, and darkness in the desert and wilderness of our own will and way.

# Joshua Was An Obedient And Faithful Leader And Servant

God chose Joshua to succeed Moses as Israel's governor and guide to Canaan's Land and as the conqueror of its inhabitants. The Hebrew word for *Joshua* means *whose help is Jehovah*. Joshua was introduced at the time the Israelites had to contend with the Amalekites at Rephidim. Joshua had been a part of all Israel's miraculous experiences in the following situations:

- the wilderness,
- at Marah,
- in eating quails,
- in eating manna,
- in resting on the Sabbath,
- in drinking the Water from the Rock, and
- in the victory over the Amalekites.

## I. As a Faithful Warrior, Joshua Fought the Amalekites.

And **Moses said unto Joshua**, Choose us out men, and **go out, fight with Amalek**: to morrow I will stand on the top of the hill with the rod of God in mine hand. **So Joshua did as Moses had said to him, and fought 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; and they took a stone, and put *it* under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. **And Joshua discomfited Amalek and his people with the edge of the sword** (Exodus 17:9-13).

Joshua always completely depended on the LORD's infinite interventions, and he subjected himself to the LORD's Purposive Will and Master Plan.

Completely unprovoked and unthreatened, Amalek was the first and only nation that attacked Israel on her way to her national independence in Canaan's Land. Although Israel's weak and tired men and her women and their children were unable to war, the LORD's Almighty Power hovered over them, protecting them, guiding them, and overcoming the enemy for them. Although not threatened at that point in Israel's journey, the other nations round about respected and feared God's Almighty Power.

- Philista feared;
- Edom was stunned;
- Moab trembled; and
- Canaan was dumfounded.

But fearless Amalek hastened to oppose the Almighty LORD God, Who had laid Egypt low in total devastation. It was not Israel's sword but Moses' staff that bore the LORD's Name that conquered Amalek. In order for Joshua and Israel to defeat the Amalekites, Moses' hands had to be lifted up and kept up unto the LORD by the brotherhood until the going down of the sun.

## II. Joshua Was a Faithful Attendant to Moses.

And Moses rose up, **and his minister Joshua**: and Moses went up into the mount of God (Exodus 24:13).

Joshua, Moses' faithful servant, accompanied Moses up Mt. Horeb, attending to and serving him according to his needs. Joshua was Moses' disciple who accompanied his teacher as far as the LORD had marked the bounds of the mountain, but beyond those boundaries, Joshua was not permitted to go. Moses, alone, ascended into the mountain of God. Joshua faithfully waited forty day and nights for Moses, while the LORD was giving Moses His Written Law of Love.

### III. Joshua Was Faithful to Wait for Moses.

And when **Joshua heard the noise of the people** as they shouted, he said unto Moses, *There is a noise of war in the camp. And he said, It is not the voice of them that shout for mastery, neither is it the voice of them that cry for being overcome: but the noise of them that sing do I hear* (Exodus 32:17,18).

Joshua waited faithfully, alone, as it were, in the ante-chamber of God's Presence so that he could minister to Moses and assist him as he came back down the mountain with the Covenant of the Law of Love, which Moses broke when he saw Israel worshipping the golden calf that they had made.

Joshua was a military man who had command of the trained warriors, so he was ready to do whatever he had to do to help Moses. After Israel had made the idolatrous calf, God's Anger glowed very hot against the nation. When he returned from the mountain, Moses took the tent (the tabernacle), the appointed meeting place with God outside the camp of Israel, so that he could meet with God apart from Israel's idolatrous activities. When Moses entered the tent, God's Presence descended upon it. Moses spent his second forty day fast in this tent, praying for God's Mercy to spare the Nation of Israel from destruction.

### IV. Joshua Faithfully Waited in God's Presence.

And all the people saw the cloudy pillar stand *at* the tabernacle door: and all the people rose up and worshipped, every man *in* his tent door. And the LORD spake unto Moses face to face, as a man speaketh unto his friend. And he turned again into the camp: but **his servant Joshua**, the son of Nun, a young man, **departed not out of the tabernacle** (Exodus 33:10,11).

After Moses had fasted and prayed for forty days, he returned to the camp, but Joshua, his minister, stayed in the tent, outside the camp, where the LORD's Presence was. The above verses teach us about Joshua's great love, respect, and reverence for the LORD's Holy Presence.

### V. Joshua Was a Faithful Protector of His Teacher.

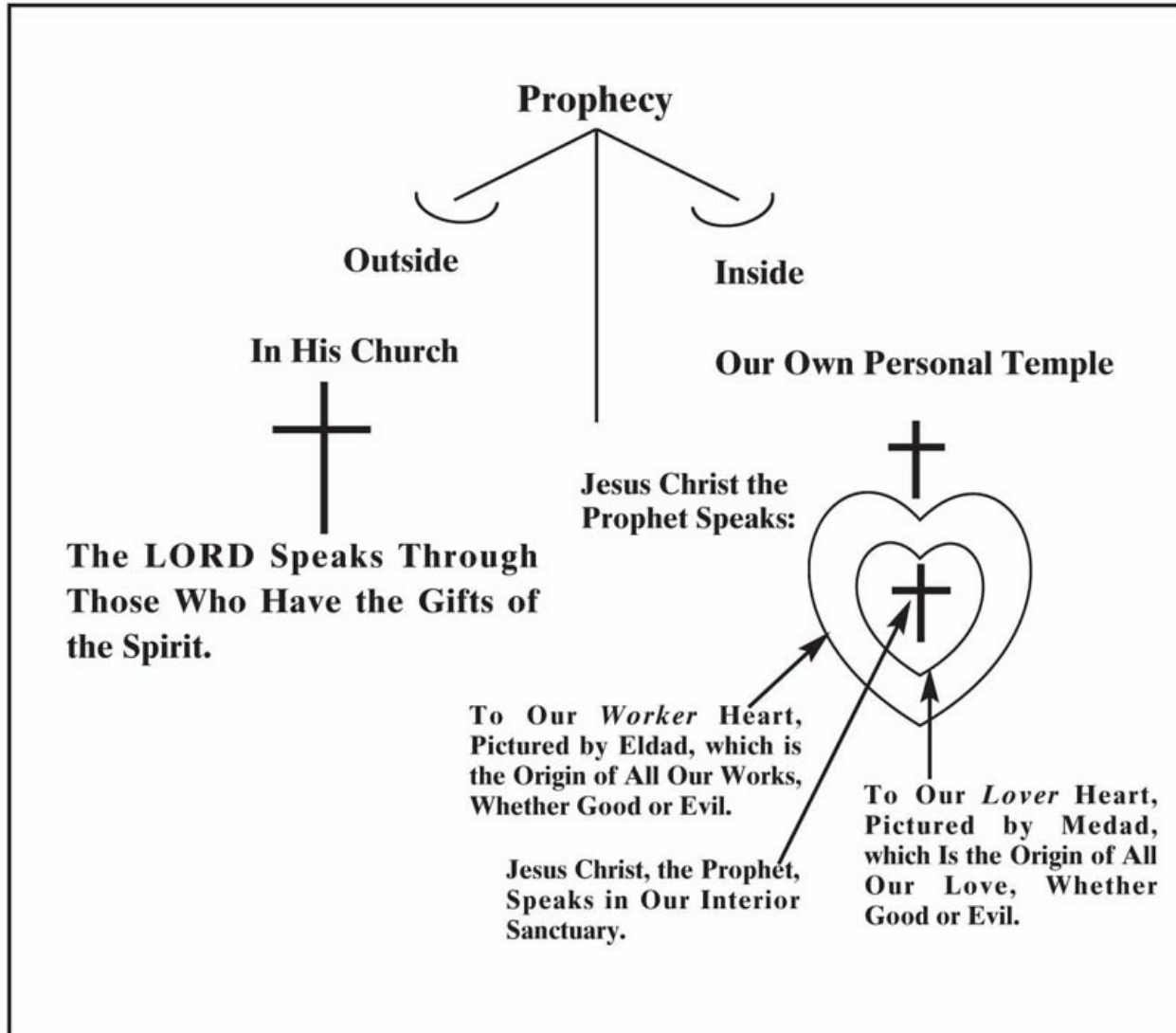
And Moses went out, and told the people the words of the LORD, and gathered the seventy men of the elders of the people, and set them round about the tabernacle. And the LORD came down in a cloud, and spake unto him, and took of the spirit that *was* upon him, and gave *it* unto the seventy elders: and it came to pass, *that*, when the spirit rested upon them, they prophesied, and did not cease. But there remained two *of the* men in the camp, the name of the one was Eldad, and the name of the other Medad: and the spirit rested upon them; and they *were* of them that were written, but went not out unto the tabernacle: and they prophesied in the camp. **And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them.** And Moses said unto him, Enviest thou for my sake? would God that all the LORD's people were prophets, *and* that the LORD would put his spirit upon them! (Numbers 11:24-29).

God allowed Moses to select and bring together seventy Elders in Israel to receive a portion of the LORD's Spirit that was upon Moses so that they could help teach the people of Israel in their spiritual education and in their moral development. God ordered the seventy elders to come to the appointed meeting place—the tent or the tabernacle. While the LORD was putting His Holy Spirit on the seventy elders *outside* the camp, He also was putting His Holy Spirit of Prophecy on Eldad and Medad *inside* the camp.

*Eldad* means *who God Loves*, and *Medad* means *love*. Consequently, Eldad represents the *worker* heart,\* and Medad represents the *lover* heart within the human spirit. Eldad and Medad did not go out of the camp because they

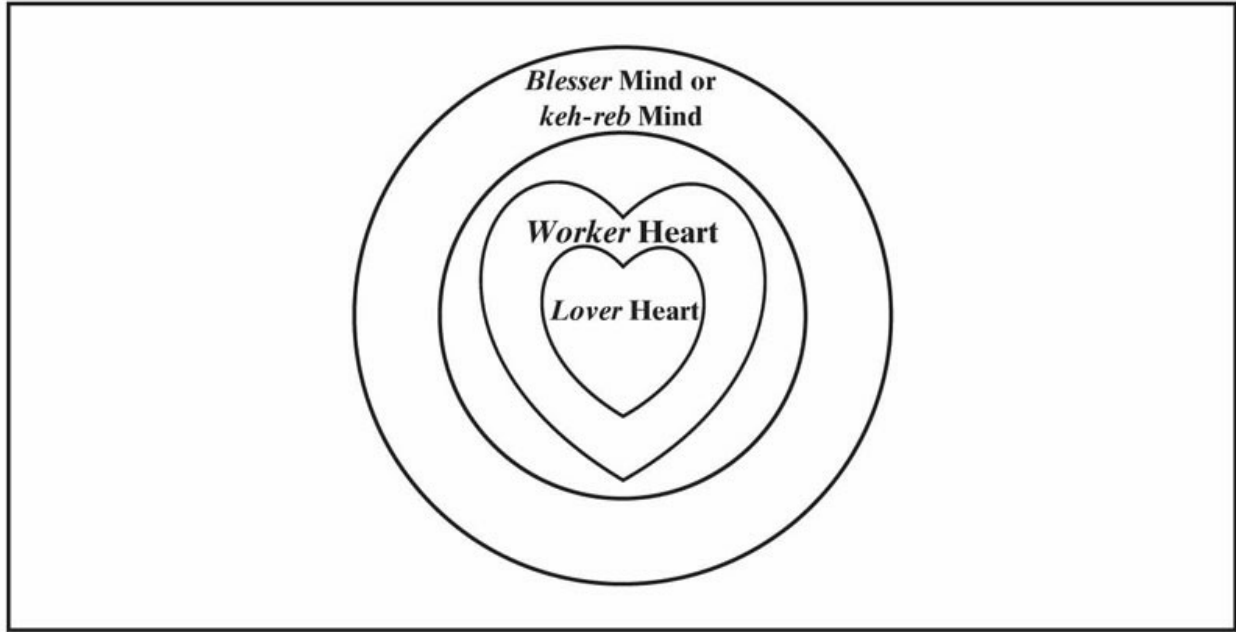
were bidden by God to stay inside the camp. But for their being inside the camp, the Holy Spirit of Prophecy would not have fallen on them and anointed them for a ministry. Moreover, God does not send the gift of His Holy Spirit of Prophecy upon rebellious and disobedient ones. Thus, God provided Prophecy outside and inside the camp for Israel's spiritual education and moral development.

Likewise, the LORD Jesus Christ has provided us with spiritual Prophecy outside and inside of our beings.



The LORD Jesus Christ died to give His precious Redemption and Reconciling Blood to cleanse us and to make us whole.

The *blessor* mind is the nearest mind or thought to the *lover* heart and the *worker* heart. The *blessor* mind is like a wheel, as it were. The *blessor* mind brings the *lover* heart and *worker* heart near to the mouth so that it will bless or curse, whether good or evil. Christ's Sin Offering Blood cleanses and purifies our *blessor* mind or thoughts so that our mouths can always speak the Truth in His Love, Light, and Life.



In the above diagram, The *worker* heart is the origin and fountainhead of all feelings and works. The *worker* heart is cleansed by Christ's Whole Burnt Offering Blood, which turns the works of our bodies into living, acceptable sacrifices unto God. The *lover* heart is the origin and fountainhead of all thought. The *lover* heart is cleansed by Christ's Peace Offering Blood or Thanksgiving-Gratitude Blood.

In his zeal to obey and protect Moses, Joshua reported Eldad and Medad to Moses because he thought Eldad and Medad had disobeyed his teacher. But Moses informed Joshua that he was happy for their Prophecies. The LORD would not have filled Eldad and Medad with the Holy Spirit of Prophecy had they been profanely rebellious. God had a divine Purpose and Plan for the seventy *outside* the camp and the two *inside* the camp.

#### **VI. Joshua, Along with Caleb, Was a Faithful Investigator of the Land of Canaan.**

And **Joshua the son of Nun, and Caleb the son of Jephunneh, which were of them that searched the land,** rent their clothes: And **they spake unto all the company of the children of Israel, saying, The land, which we passed through to search it, is an exceeding good land.** If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey. Only rebel not ye against the LORD, neither fear ye the people of the land; for they *are* bread for us: their defence is departed from them, and the LORD *is* with us: fear them not (Numbers 14:6-9).

Moses had sent twelve spies (a man from each tribe) to search out Canaan's Land before they crossed over Jordan to take the land. Because ten of the spies brought back false, evil reports, the Israelites were too extremely frightened to attempt the conquest of the land. The ten spies completely defamed and degraded the land, so the congregation wept and wailed all night. They also accused Moses and Aaron of being dishonest about the land. So Moses and Aaron fell down before the congregation instead of the LORD and said that they could go no further. But Joshua, the faithful warrior, along with Caleb, was so grieved that he rent his clothes and stood up and said:

- It is an exceeding good Land.
- If God is pleased, He will bring us into this Land.
- God will give us this Land that flows with milk and honey.
- Rebel not against God.
- Fear not the people, for they are our bread.
- Since God is with us, their protecting shadow is departed from our enemies.

Finally, the congregation bade everyone to stone Joshua and Caleb. But God's protection was on them and the Glory of God appeared on the appointed Tent of Meeting that was visible to all Israel.

When God's strong Almighty Spiritual Power is on our side, all our enemies dissolve into nothingness. Hence, we should be ashamed to fear them. The morally depraved enemies of Christ Jesus are powerless to resist and are laughable before God and His true people of faith, who are fearless.

God's Glory appeared to intervene for the salvation of the situation. God used this situation to reveal Joshua as a faithful warrior in His Kingdom.

## **VII. Because of His Faithfulness, Joshua Was Awarded the Privilege of Going to Canaan's Land.**

And the LORD spake unto Moses and unto Aaron, saying, How long *shall I bear with* this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. Say unto them, *As truly as I live*, saith the LORD, as ye have spoken in mine ears, so will I do to you: Your carcases shall fall in this wilderness; and all that were numbered of you, according to your whole number, from twenty years old and upward, which have murmured against me, **Doubtless ye shall not come into the land**, concerning which I swear to make you dwell therein, **save Caleb the son of Jephunneh, and Joshua the son of Nun....** But **Joshua the son of Nun, and Caleb the son of Jephunneh**, which were of the men that went to search the land, lived *still* (Numbers 14:26-30, 38).

But among these there was not a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai. For the LORD had said of them, They shall surely die in the wilderness. And **there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun** (Numbers 26:64-65).

**Save Caleb the son of Jephunneh the Kenezite, and Joshua the son of Nun: for they have wholly followed the LORD** (Numbers 32:12).

*But Joshua the son of Nun*, which standeth before thee, **he shall go in thither**: encourage him: for he shall cause Israel to inherit it (Deuteronomy 1:38).

And **I commanded Joshua at that time**, saying, Thine eyes have seen all that the LORD your God hath done unto these two kings: so shall the LORD do unto all the kingdoms whither thou passest.... **But charge Joshua, and encourage him, and strengthen him**: for he shall go over before this people, and **he shall cause them to inherit the land** which thou shalt see (Deuteronomy 3:21,28).

**The LORD thy God, he will go over before thee, and he will destroy these nations from before thee**, and thou shalt possess them: **and Joshua, he shall go over before thee**, as the LORD hath said.... **And Moses called unto Joshua, and said unto him** in the sight of all Israel, **Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it....** And the LORD said unto Moses, Behold, thy days approach that thou must die: **call Joshua**, and present yourselves in the tabernacle of the congregation, **that I may give him a charge**. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.... **And he gave Joshua the son of Nun a charge**, and said, Be strong and of a good courage: for **thou shalt bring the children of Israel into the land which I swear unto them**: and I will be with thee (Deuteronomy 31:3,7,14,23).

This evil congregation of stiffnecked people tempted God concerning the following things:

- His Power to help them conquer the Land;
- His Goodness as to whether He would want to help them;
- His Faithfulness to His Word of Promise as to whether or not He would perform it;
- His Loving Justice that would give them the best;
- His Forgiveness that would absolve their provocations and not punish them by giving them over to their

enemies.

This was the tenth time that they had sorely provoked the LORD God. As a result, the LORD decreed that they would wander in the wilderness for forty years until their carcasses fell. But the LORD awarded faithful Caleb and Joshua the blessed privilege of entering Canaan's Land.

#### **VIII. Joshua Was Divinely Commissioned to Be the Faithful Governor and Guide of Israel.**

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. And he shall stand before Eleazar the priest, who shall ask *counsel* for him after the judgment of Urim before the LORD: at his word shall they go out, and **at his word they shall come in, both he, and all the children of Israel with him, even all the congregation.** And Moses did as the LORD commanded him: and **he took Joshua, and set him before Eleazar the priest, and before all the congregation: And he laid his hands upon him, and gave him a charge,** as the LORD commanded by the hand of Moses (Numbers 27:18-23).

The Hebrew word for *spirit* is the same word for *wind*. The invisible wind is only recognizable by its effects on the visible. Likewise, the LORD's invisible Spirit is recognizable only by His powerful and active Force upon His true servants. The LORD's active and forceful Love, Life, and Light are always seen and felt through His anointed servants. Joshua had the LORD's Holy Spirit of Love, Life, and Light, which made him a faithful, caring shepherd over the LORD's flock. Joshua completely devoted himself to the welfare of Israel, the LORD's special flock.

Moses placed Joshua before Eleazar, the High Priest, indicating that Joshua, as a leader, must always put the LORD and His Sanctuary first. He also had first to be a servant of the LORD's *Torah*-Truth. God did not set Joshua as an autocrat over His people. As a national representative, he was to stand before the High Priest and enquire before the LORD as to God's Purposive Will and Master Plan in all his governmental decisions, before his going in and going out. All things were to be governed according to the LORD's divine Decisions, which were witnessed through the *Urim* and *Thummim* in Eleazar's Breastplate.

#### **IX. Joshua Faithfully Followed God's Command to Cross over Jordan.**

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.... Then **Joshua commanded the officers** of the people, saying.... 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.... And they answered Joshua, saying, **All that thou commandest us we will do**, and whithersoever thou sendest us, we will go (Joshua 1:1,2,10,12,13,16).

Although Joshua was appointed to be Moses' successor, with the political power and authority to lead Israel, he never moved spiritually or naturally until he had heard from God.

#### **X. Before Going into the Battle of Jericho, Joshua, a Faithful Leader, Chose Two Faithful Men from Shittim to Spy out the Land.**

**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.... 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** (Joshua 2:1,23,24).

Joshua's beginning place of command was Shittim, in the Jordan Valley, opposite to the city of Jericho. The word *shittim* means acacia trees or thorn trees. Moses' work had begun as a leader of the Hebrew children when he had turned aside to see a burning bush (*a thorn bush*), at Mount Horeb. This was the beginning of God's preparing him to receive God's Law of Love. Joshua's work to possess and to conquer the Land began from a *thorn tree* in the Jordan valley.

Likewise, the Cross of Calvary was made from a thorn tree, and Jesus Christ was crowned with its thorns.

All the enemies in Canaan's Land trembled, feared, and fainted before the Almighty God of Israel, when His people started claiming their inheritance in Canaan's Land. Likewise, all of Christ's enemies tremble, faint, and fall before His *Thorn Tree* of Calvary. He has already nailed them all to the Tree.

## **XI. Joshua Zealously and Faithfully Rose up Early to Obey God's Command to Journey to the Banks of Jordan.**

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 Joshua said unto the people, Sanctify yourselves:** for tomorrow 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. **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.** 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 (Joshua 3:1,5-10).

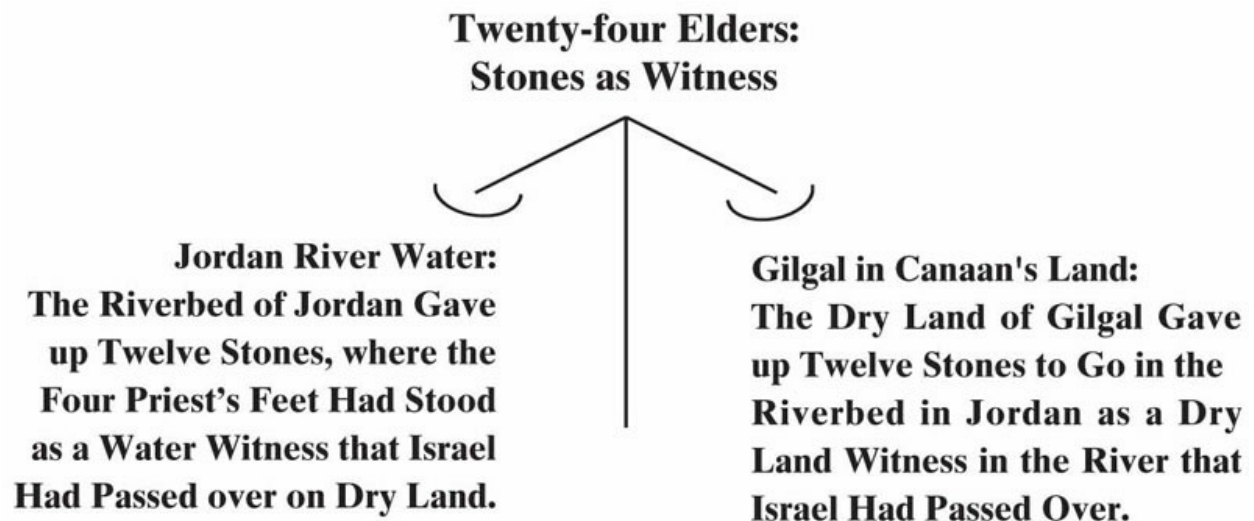
Joshua commanded the people to sanctify and purify themselves so that they could follow the Father's Ark that was in front, leading Israel, while the Son's Ark was carried in the midst of them. Joshua bore witness that the Living God was followed by a holy people, who would conquer the enemies and their vain, dead idols in Canaan's Land.

## **XII. Joshua Faithfully Commanded Twelve Men to Take up the Twelve Stones out of Jordan to Create a Memorial of Israel's Miraculous Crossing over the Jordan River.**

And it came to pass, when all the people were clean passed over Jordan, that **the LORD spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, And command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm, twelve stones,** and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night. Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man: And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel.... **And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan,** as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there. **And Joshua set up twelve stones in the midst of Jordan,** in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day. For the priests which bare the ark stood in the midst of Jordan, until everything was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.... **And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal** (Joshua 4:1-5,8-10,20).

As God had commanded, Joshua faithfully had the twelve stones, upon which the four Priests had stood while holding up the Ark in the midst of the River Jordan, carried to Gilgal and placed on Canaan's dry land for Israel's memorial to their miraculous crossing over Jordan's River. Joshua also had twelve stones carried back from Gilgal in Canaan's Land to replace the twelve stones in the riverbed of Jordan.

Thus, God had a witness, as it were, that consisted of the twenty-four Elders and their twenty-four stones that had come from the riverbed of Jordan and from Gilgal in Canaan's Land. Because Israel had miraculously passed over the River Jordan on dry Land, God desired both a *water* witness and a *land* witness through the twelve stones that had been taken from the riverbed in the water and the twelve stones that had been carried back to Jordan from the land in Gilgal. Thus, the *water* witness and *land* witness together consisted of twenty-four stones.



Thus, the LORD gave a witness from both the *deep* and from the *height* for the Wonderful Work that He had wrought in bringing Israel over the Jordan River.

### **XIII. Joshua Faithfully Followed God's Command as to When the Four Priests Who Were Carrying the Ark Should Go out of Jordan.**

On that day the LORD magnified Joshua in the sight of all Israel; and they feared him, as they feared Moses, all the days of his life. And **the LORD spake unto Joshua**, saying, **Command the priests that bear the ark of the testimony, that they come up out of Jordan. Joshua therefore commanded** the priests, saying, Come ye up out of Jordan. And it came to pass, when the priests that bare the ark of the covenant of the LORD were come up out of the midst of Jordan, *and* the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as *they did* before.... And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal (Joshua 4:14-18,20).

As soon as the soles of the Priests' feet touched dry land, the waters of Jordan returned—from their position of being an icy wall, to their liquid form of running waters.

### **XIV. Joshua Faithfully Followed the LORD's Command for Israel to Renew Its Covenant of Circumcision.**

Joshua faithfully circumcised all the young males who had been born in the wilderness because their rebellious fathers had not kept the Covenant of Abraham when they had failed to circumcise their sons eight days after they were born.

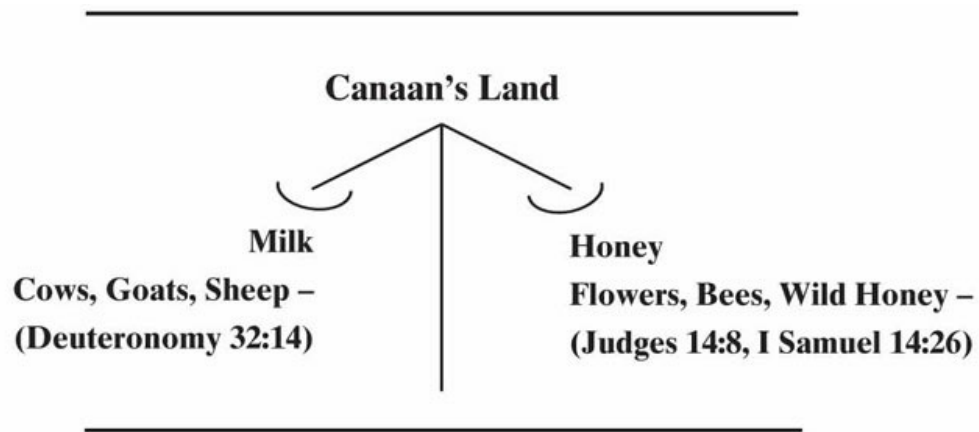
At that time the LORD said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. And Joshua made him sharp knives, and circumcised the children of Israel at the hill of the foreskins. **And this is the cause why Joshua did circumcise: All the people that came out of Egypt, that**

**were males, even all the men of war, died in the wilderness by the way, after they came out of Egypt.... And their children, whom he raised up in their stead, them Joshua circumcised: for they were uncircumcised, because they had not circumcised them by the way.... And the LORD said unto Joshua, This day have I rolled away the reproach of Egypt from off you.** Wherefore the name of the place is called Gilgal unto this day (Joshua 5:2-4,7,9).

Circumcision was one of the important Covenants that the LORD God had made with Abraham. Circumcision on the *outward* flesh of the males in Israel was a sign of the LORD's *inward* circumcision of the excrescence around the *lover* heart.

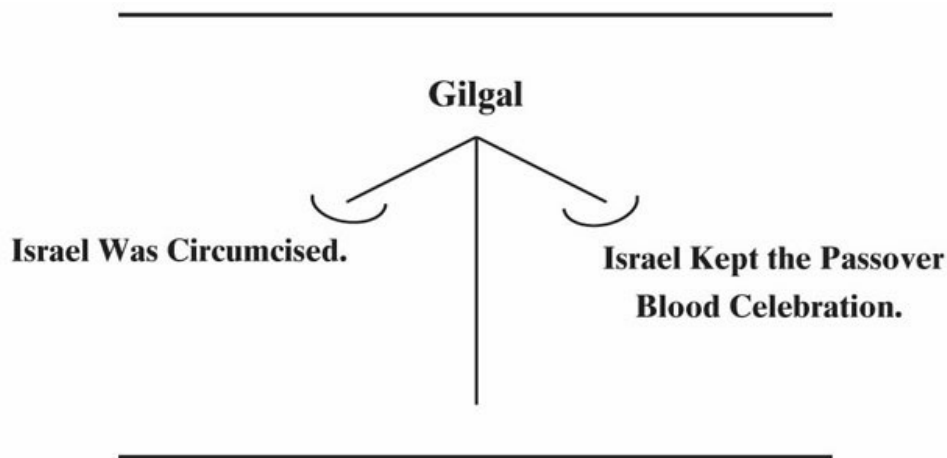
We must allow the LORD to cut off the hardness and indifference from around our *lover* hearts that prevent His Seeds of Truth from taking root inward in our hearts and growing outward from our hearts as we share His Truth. Joshua was faithful to obey the LORD's Command that only the circumcised could enter into Canaan's Land.

The Promised Land was indeed a land of milk and honey, which are products of a land that is rich in grass and flowers.



The LORD gloriously protected Israel by terrifying her enemies. Hence, they did not attack Israel while they were recuperating from their wounds of having been circumcised. The LORD also rolled away the idolatrous reproach of Egypt that was so deeply rooted in the old generation through Leviathan's hate, death, and darkness that had filled all of Egypt. The LORD clearly removed the stigma and taunt of the Egyptians from Israel. As a result, the nation was also able to keep the Passover.

Israel had two special experiences at Gilgal. The first was circumcision, and the second was the Passover.



Because of Israel's circumcision, she was qualified to keep the Passover.

But every man's servant that is bought for money, **when thou hast circumcised him, then shall he eat thereof....** 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** (Exodus 12:44,48).

Israel's third experience at Gilgal was eating the produce of Canaan's Land.

**And they did eat of the old corn of the land** on the morrow after the passover, unleavened cakes, and parched *corn* in the selfsame day (Joshua 5:11).

Israel's fourth experience at Gilgal was not having the manna appear anymore.

**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 (Joshua 5:12).

No longer would Israel's food be sent down from Heaven by gift. They were finally in their own land, and they were going to have to work for their daily bread by the sweat of their brow.

#### **XV. Joshua's Faithfulness to God's Command Warranted a Personal Visitation from Christ the LORD, Who Came as the Captain of the Host from the LORD, the Unbegotten Father, Who Would Go before Joshua into the Battle of Jericho.**

After his long arduous journey from Rephidim in the wilderness, to Gilgal in Canaan's Land, and his faithful obedience to the LORD's Commands, Joshua personally met Christ the LORD, the Captain of the Unbegotten Father's Host.

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:** and Joshua went unto him, and said unto him, *Art thou for us, or for our adversaries?* And he said, **Nay; but as captain of the host of the LORD am I now come.** And **Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the LORD's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so** (Joshua 5:13-15).

The LORD's holy Feet, with Glory and Godliness, sanctified the place where Joshua stood. The battle campaign for Canaan's Land was about to begin. Although, prior to this occasion, Joshua had had many diverse spiritual experiences with the LORD, this was the first time he was required to take off his shoe.

The LORD's *kaw-bode* Glory made the ground and the dust so glorious and holy where Christ, the Only Begotten Son of God, stood that Joshua had to remove his shoe. Because Joshua obediently removed his shoe when the LORD told him to, the Glory Fire of the LORD clothed his foot and filled his heart and head with the Fire of Wisdom, Understanding, and Knowledge, assuring him that he would lead the children of Israel to possess the Land of Canaan.

It was impossible for Joshua's foot to be clothed with Leviathan's dead shoe leather of hate, death, and darkness and also to be a Captain of the LORD's army in Canaan's Land. So when Joshua obediently took off his shoe, he received the LORD's *kaw-bode* Glory Fire as a stand-up warring soldier to help him in leading all Israel to lay hold of their promised inheritance. Joshua fulfilled God's Purposive Will and Master Plan for his life through his obedience in removing his shoe because this allowed the LORD's Glory Fire to be absorbed into his being.

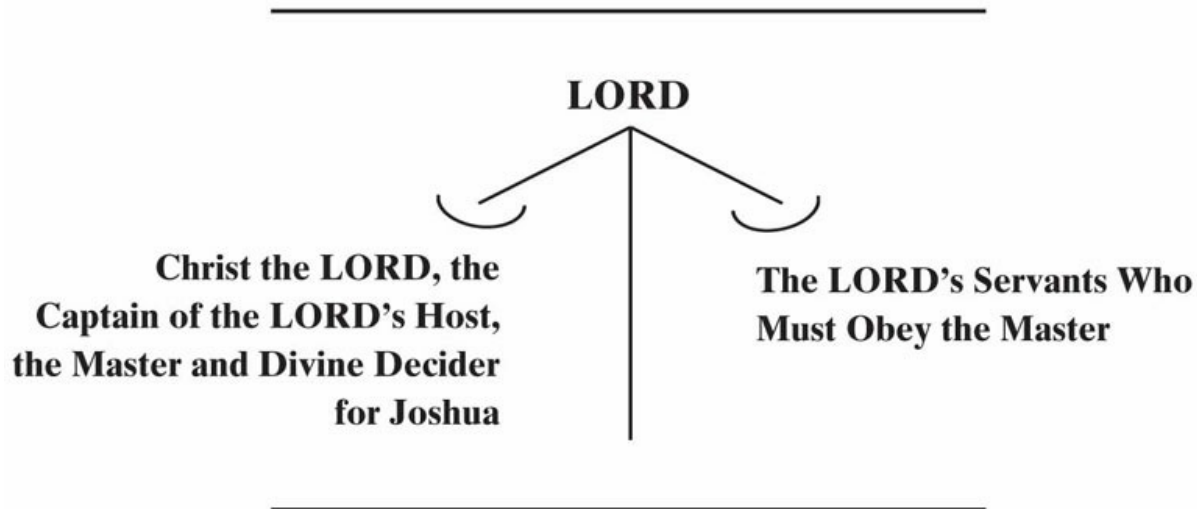
The Captain of the LORD's Host was so elevated above Joshua that Joshua had to lift up his eyes in order to behold the LORD. If we, too, desire to see Jesus, we must lift up our eyes beyond our present circumstances. When the LORD appeared as an *esh* Man or a *spirit* Man, Joshua was completely ignorant about Who this Captain was; he knew not whether He was a friend or a foe.

The LORD revealed His "Captain of His Host" to Joshua; He was the One who would fight the battle of Jericho for Israel and the One who would help them conquer Canaan's Land. That *One* was none other than the Christ, God's Only Begotten Son.

Joshua never waited for more information; he fell on his face, to the dust of the Earth; he worshipped the LORD, and he enquired, "What saith my LORD [Master] to his servant?" The LORD replied, "Loose thy shoe from off thy foot; for the place where thou standest is holy." Joshua was lying flat on his face, but when he heard the LORD say, "Loose thy shoe," he immediately jumped to his feet; otherwise, he would not have been standing on his feet since, until the LORD told him to "loose thy shoe," he had been prostrate on his face.

Immediately, Joshua jumped up and took off his shoe, acknowledging his inability, apart from the LORD's Captain, to inherit or to possess the Land.

The LORD is willing to do for us what we cannot do by ourselves, but we must be willing to do what God wishes us to do. We must first follow Joshua's example and humble ourselves and worship before the LORD and confess that the LORD is the Master and that we are His servants.



The only way for us to conquer and to possess our spiritual Canaan's Land is for the LORD to be our Captain and our Master, and for us to be His obedient servants.

As a result of Joshua's humble worship, his submissiveness, and his quick obedience, he experienced his Captain and Master performing Wonderful Works and Miraculous Deeds. He saw Jericho fall down into the ground. He witnessed God's Fairness and Justice as Rahab, the harlot, and her family were saved amidst Jericho's fall. Because Rahab had saved the two spies from Israel, God saved her and her household. Joshua also saw the LORD deal with Achan, the greedy thief who stole some of the LORD's firstfruits from the spoils of Jericho.

Joshua also experienced the LORD's reproof of him, personally, as a leader, after he had failed to enquire before Eleazar, the High Priest, and the *Urim* and *Thummim*, as to God's Master Plan for conquering Ai. Joshua paid a tremendous price for this error, for he saw how, on this one occasion, his failure to be faithful to God's Command had caused many of his people to lose their lives. Joshua learned from this mistake and lived to witness many other miracles.

Joshua saw the sun stand still on the hill of Gibeon and the moon remain in the Valley of Ajalon until Israel had won the battle and had returned to Gilgal. Joshua witnessed the twelve tribes of Israel win battles and possess the land of their inheritance, just as God had promised Abraham. Most importantly, all the days of his life, Joshua's faithful leadership insured that Israel served the One and Only True God. Joshua was such a strong faithful governor and guide for his country that Israel continued to serve God under the Elders who had been trained under Joshua and who outlived him.

Let us take heed to Joshua's example. Joshua was a faithful, pious warrior, a person almost without blemish. Because he faithfully obeyed God's Will in his youth, he was granted the privilege of being a faithful governor and guide of Israel in his old age. Joshua was brave, generous, and patriotic. Joshua typified Jesus, Whose Name he bears.

Which also our fathers that came after brought in with Jesus into the possession of the Gentiles, **whom God drave out before the face of our fathers**, unto the days of David; (Acts 7:45).





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