

R. 3079 – “BE STRONG AND OF GOOD COURAGE”
R. 3080 – QUARTERLY REVIEW – September 28

Joshua 1:1-11
Deuteronomy 8:18

Please note that we will study two Reprint articles this week; the short second article is a summary of previous lessons and relates to the first article. Please also read Joshua 1 and Deuteronomy 8.

1. What the eventual effect of Moses’ leadership style on natural Israel? What made Joshua a suitable replacement for Moses? (Par 1-4)
2. Explain the importance of Joshua’s example, especially as it applies to the members of the body of Christ. (Par 4-5)
3. Why was encouragement needed for Joshua, particularly the kind offered by Jehovah in Joshua 1:6-9? How does this form of encouragement help spiritual Israel? (Par 7)
4. How do the lessons learned by natural Israel prove *profitable* to spiritual Israel? (Par 8-11)
5. What is the probable lesson for spiritual Israelites given in the preparations made for entering into the promised land? Reflect on our Lord’s references to “the third day” and “three days.” What personal applications for the Church do you see in these examples? (Par 12)

Words of the week: *prefigured* (4), *inculcates* (7), *victualling* (12)

R. 3079 - "BE STRONG AND OF GOOD COURAGE."

JOSHUA 1:1-11 -- OCTOBER 5

1. JOSHUA, the newly appointed leader of Israel, had been Moses' "minister" or servant, not in a menial sense, but in that higher sense in which we speak of "ministers of the Lord", Ministers of State, Prime Ministers, etc. He was eighty years of age at this time, and hence must have been forty when Israel left Egypt. He was of the tribe of Ephraim, of one of its leading families, his grandfather, Elishama, having been a captain of the army of the Ephraimites, 40,500 in number, at the organization of the Israelites soon after the exodus. We find Joshua with Moses as his special companion, in Mt. Sinai; we find him again as the representative of Moses, the general of all Israel in the first battle fought with the Amalekites; we find him again one of the leading men of all the tribes, sent to spy out the land of promise, and on this occasion he and Caleb were the only two whose faith in the Lord enabled them to return a favorable report, and, as we have already seen, in the giving of this report these men hazarded their lives; -- so great was the chagrin and disappointment of the Israelites, and so fully were they in sympathy with the report of the majority.

2. All these events seem to indicate that Joshua was a man of large faith and large courage; moreover, we remember that notwithstanding his high position as Moses' chosen minister, he seems to have been entirely void of that ambition which led to the overthrow of Korah, Dathan and Abiram and many of the princes of Israel, and which previously had affected Miriam and Aaron. Although he is not mentioned as being so meek as Moses, we may from all these considerations, judge that the one whom the Lord chose for Moses' successor was indeed a meek man, and that his courage, exemplified in every feature of his history, was the result of his faith in the Lord and not the result of self-confidence. The lesson to be drawn from this by spiritual Israel is the one mentioned by our Lord; namely, "Whosoever exalteth himself

shall be abased; and he that humbleth himself shall be exalted." (Luke 14:11) In this Joshua was a type of our Lord Jesus who, in turn, is the pattern which must be followed by all those who would be finally acceptable in the Lord. The Apostle's argument along this line, to all the spiritual Israelites, is, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time."
-- I Pet. 5:6

3. Israel unquestioningly accepted the Lord's choice of a leader. As a people they were evidently learning something by their experience in the wilderness training school. At the beginning of their sojourn they were scarcely willing to recognize even Moses; but now they had come along so far as to be able to see that the Lord was their real Leader, and that even though Moses had died without bringing them into the promised land, God who had made the promise of Canaan to Abraham, Isaac, Jacob and themselves, was abundantly able to accomplish his promise, and hence they were willing to accept whatever leadership the Lord should indicate. Spiritual Israelites, too, are to learn the same lesson; human leaders are important in their way -- in so far as they are the divine choice-- so far as we can see fulfilled in them the Lord's promised guidance of his people. But we are never to think of human leaders as indispensable; and God is likely to do again as in this case of Moses; namely, to remove a trusted leader and to appoint another in his stead, to the intent that his people may learn that he is their real Leader, that with him as their Guide they will surely have success, and that without him all earthly leadership would be in vain.

4. As we have seen, Moses prefigured the Law, the school-master which was to bring God's people to the promised land, to the promised blessing, restitution, etc. We have seen that as Israel was unready to enter in and to possess the land because of lack of faith in the beginning and, therefore, had its wilderness journey extended to forty years, so on account of lack of faith at our Lord's first advent they were prevented from joining with him in the restitution work and were made to wander to

gain further experiences and leadings during the past nineteen centuries; and now at the close of these experiences, they, as well as spiritual Israel, are again on the borders of the land of promise--the Millennial Kingdom. This time Joshua will take command, the Jordan will be crossed and the gracious promises begin to have their fulfilment. Meantime, the Joshua class, the Church, has been in process of development, and after the great time of trouble which is near at hand, the world in general will be ready to follow the leadership of Jesus as it is written of that time, "Many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths." -- Micah 4:2

5. As, meantime, Joshua needed encouragement, so now the Lord's consecrated ones, the members of the body of Christ, need encouragement, need to have pointed out to them the sureness of the divine promise, its lengths and breadths and depths, just as the Lord pointed out to Joshua the land of promise, from the wilderness to Mt. Lebanon, and eastward to the river Euphrates and westward to the Mediterranean Sea. Does faith waver and are we inclined to wonder how it will be possible for the new dispensation to accomplish such wonderful things as are necessary to be accomplished for the blessing and uplifting of the world of mankind? If so let us look backward and see how the divine power was exercised in a miraculous manner, not only through Moses at the crossing of the Red Sea and in the giving of the manna, in the victory of the Amalekites and in the water from the rock, but let us also notice how the Lord's providences were miraculously with Israel in various ways during the period of their favor, and let us remember that this same power of God in still larger measure is to be with the antitype of Moses, with the new Leader of the world, the great Messiah -- Christ the Head and the Church, his body, in the work of blessing and restitution on behalf of all those who shall, under that full enlightenment, desire to be the people of God. As it was God with Moses and God with Joshua that brought the victories, etc., so it will be the power of God

with the Church that will bring the coming victories. "The Lord at thy right hand shall strike through kings in the day of his wrath." (Psa. 110:5) "I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." (Psa. 2:8) Again the Apostle declares that the Millennial victory of Christ shall be by and through the Father's power. (I Cor. 15:27) As none were able to stand before Joshua as the Lord's representative, so none of the great forces of evil and the obstructions now in the pathway of the fulfilment of God's promises shall stand; all must fall before the antitypical Joshua. "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." (Rom. 14:11) Satan himself shall be amongst these great enemies to be overthrown and utterly destroyed, and all of his works of evil -- death itself being finally completely blotted out as an opponent of those in harmony with God and approved by him, -- all others having been destroyed in the Second Death, which is not an enemy either to God or to those who are in accord with him or to any principle of righteousness or truth or goodness.

6. The land of promise is here mentioned as being the "land of the Hittites". Higher Critics were once inclined to think this reference to the Hittites an egregious error because they could find no record of such a people, and because from their standpoint the Bible is to be considered on a lower plane than are the secular histories of the world. However, all this has been changed because in the last few years excavations made in Assyria have disclosed ancient tablets whose testimony fully corroborates the statement that the Hittites were at this time a mighty people. Those who discount the Bible statements are at a disadvantage, while those who accept them are sure to be on the right side and, sooner or later, to have confidence and faith justified by evidences.

7. Three times in this lesson is Joshua encouraged by the Lord, "Be strong and of a good courage," "Be thou strong and very courageous," etc. (vs. 6,7,9) There are different kinds of courage; one sort is begotten of egotism and self-reliance, another kind is

begotten of a recklessness which fails to take into account the difficulties of the situation, but the courage which the Lord inculcates and which all the spiritual Israelites are to seek to possess is the one which, while coolly and calmly discerning the trials and difficulties of the way and while humbly realizing its insufficiency for the occasion, is supported by a faith in the Lord -- a trust in the divine promises which enables them to be strong in the Lord and in the power of his might. This was to be Joshua's courage and it is to be ours in respect to all the things of the present life, as well as in respect to all the things of the Kingdom, confidence in the Lord whose servants we are, and whose work he has commissioned us to perform. The expression, "Turn not from it (the Law) to the right hand or to the left" does not signify a turning aside completely, but rather, according to the original, it means, Require neither more nor less than the divine standard; seek to keep as nearly as possible in absolute alignment with the divine Word. We find some Christian people disposed to add to the Law of God in great complacency, feeling that in thus getting in advance of the divine requirement they are showing the Lord a special zeal for righteousness. Some of the Pharisees of the Lord's day were thus disposed to add to the Word of God and to lay heavy burdens upon the people beyond what the Lord had required of them in the Law. The Lord's faithful ones are not to do this any more than to subtract from the divine requirements. Truth is truth; God's Word is God's Word; we are not authorized to take from it or to add to it. Many today have come to realize that the Bible does not teach an eternity of torment, and yet feeling that this doctrine may possibly help through fear to drive some into church membership, or to deter some from grosser forms of sin, they are rather inclined to favor the doctrine even though they admit it to be a blasphemy against the divine character, and in total violation of all principles of righteousness. Those who would be of the Joshua class are to learn that it is not their right or privilege to make laws or to ignore those already made, but so far as lies within their power to observe the divine principles of righteousness laid down in the divine Word, and to teach the same to others,

leaving the consequences with the Lord.

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**Thou shalt remember the Lord thy God. --
Deut. 8:18**

8. A very profitable review of this quarter's lessons may be found in Deuteronomy, 8th chapter. There Moses, himself, summarizes the experiences of Israel's humiliations, and bases upon them great and important lessons respecting their future. He shows that the lessons properly learned and applied, will bring lasting blessings, riches and divine favor; and these to be rightly enjoyed and really profitable, must continually draw their hearts to God in thankfulness and in acknowledgment of his providential care and guidance. Any neglect of such recognition of divine favor would be sure to lead to pride, and thus more and more toward sin and farther and farther away from the Lord, and ultimately to the cutting off of the supply of blessings because of separation from their fountain.

9. All of this lesson may well be applied to spiritual Israel. As the poet has expressed it,
"My highest place is lying low At my
Redeemer's feet."

10. The more we come into possession of the spiritual blessings which the Lord has promised us, and which we have accepted by faith, the more need we will have of humility; and our humility will be proportionate to our appreciation of divine goodness and our thankfulness therefor. The grateful, thankful heart may go on from grace to grace, from strength to strength, from knowledge to knowledge, from attainment to attainment; but if gratitude begins to wane and our advantages are accepted either as matters of our own attainment or of good luck, in that same proportion we will find ourselves growing cold spiritually, and with unthankfulness will come unholiness, spiritual self-conceit and pride, and all of this will lead to spiritual dearth, and if persisted in to spiritual death.

"Give me a thankful heart, from every murmur free,
A heart which always feels thy blood, so freely shed
for me."

11. Although the entire Pentateuch -- the five books of Moses -- was designated the law of Moses, the Book of Deuteronomy was in Joshua's day particularly the book of the Law, it being rather a summary of the teachings of the other four books. However, we are not to confine the thought of the Lord's words simply to the Pentateuch, but are rather to remember that "every word that proceedeth out of the mouth of God" is a part of the divine law which we, as the antitypical Joshua are to reverence, to study and, to the extent that we are able, obey. We have already seen that the divine law in this sense speaks more than simply forms and ceremonies and justice, to us, spiritual Israelites; we see that speaking through Jesus Christ, our Lord, God has in our later times spoken mercy and peace and reconciliation and love and adoption into his family. As the antitype of Joshua, our Lord Jesus declares, as represented through the Prophet, "I delight to do thy will, O my God; yea, thy law is within my heart," and thus it must be with all those who shall be ultimately acceptable as members of Christ's body, the glorified Church, the Royal Priesthood; they, each and all to be of that company, must be in this respect copies of God's dear Son -- they must all have the divine law in their hearts, in their wills, in their intentions, and so far as possible each must see to it that this divine law is obeyed in all the affairs of life. As Jesus was to have his success in proportion to his obedience to the divine law, so we will make our calling and election sure in proportion as we shall strive to come into conformity with the regulations of the divine law which has come to us, the sum and substance of which, as our Master declared, is that we love the Lord our God with all our mind, being and strength; and love our neighbor as ourselves. In proportion as we do these things, we shall have "good success". Not good success as respects earthly prosperity perhaps, earthly fame and name, but good success as respects our real object in life, the attainment of the prize of the high-calling set before us in the gospel, the attainment of joint-heirship with our Master in the Kingdom. And nothing can more thoroughly stimulate us and encourage us in this direction than absolute faith, confidence in the Lord. To battle with the world, the flesh and devil requires more

strength than we possess; we need the courage coming to us from the divine assurance given to Joshua, "Be strong and of a good courage, be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

12. The time had come for entering the promised land and Joshua, full of the proper courage, gave the necessary instructions -- that the people should prepare victuals for three days during which they would be marshalled as an army and be in process of crossing over Jordan into the promised land. When we remember that our Lord Jesus declared that his flesh which he would give for the life of the world is the bread which comes down from heaven, and when we remember that the preparation of this bread meant the death of our Lord Jesus, and not only so but his resurrection as a spirit being, and when we remember further that he was in this state of death or preparation, for parts of three days and that he arose on the third day, it gives us the suggestion that quite probably the Lord meant a lesson for us spiritual Israelites in connection with those three days of preparing of victuals as mentioned in our lesson. Our Lord seems to have referred to three larger days also on several occasions; as, for instance, when he said, "I do cures today and tomorrow, and the third day I shall be perfected," we understand him to have included with himself his Church, and that he spoke respecting large, or thousand year days. He was living in the beginning of the fifth thousand; this would be the first of the three days, then followed the sixth thousand year day, the second, and the third would be the seventh thousand. During the first two of these days the Lord and his Church have done cures, cures of sin, binding up the broken hearted and assisting whoever was willing to a measure of newness of life, and in general doing good to all men as opportunity has been afforded, and on the third day, that is in the seventh great day, or the Millennium, early in the Millennial morning, he shall be perfected, the entire body of Christ complete, and then the great work of restitution will begin. Again the same three days are referred to, and the temple is mentioned as a figure or illustration; our

Lord's words were, "Destroy this temple and in three days I will raise it up"; the writer adds, "But he spake of the temple of his body." (John 2:19-21) The Apostle assures us that the Church is the temple of God, and that it is the body of Christ under Jesus its Head. Various agencies have been in antagonism with the Church, Head and body for the two days mentioned, the fifth thousand year period and the sixth thousand year period, and it still continues while we are in the beginning of the seventh period; but the Lord's promise is that now shortly the temple, the Church, his body, shall be complete and he will raise it up, raise it from ruin, raise it to the perfection and glory of the Millennial Kingdom. It is in harmony with this that we may recognize the Church with her Lord as being a part of the bread which God is preparing. Our Lord Jesus was the bread which came down from heaven, and we have partaken of him, of his merit, and have been thereby transformed; and we, as the Apostle declares, have become part of the one loaf, the one bread, and we also, as part of the one bread, are being broken with our Lord, and thus indirectly this preparation of the Church and her association with her Lord are represented in the three days victualling which is provided for the world of mankind, and necessary to them before they can pass over Jordan and enter into the Millennial Canaan.