

Day 222 - THURSDAY: August 10th

Joshua 5

Joshua 5:1-15 NKJV

So it was, when all the kings of the Amorites who were on the west side of the Jordan, and all the kings of the Canaanites who were by the sea, 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; and there was no spirit in them any longer because of the children of Israel. At that time the LORD said to Joshua, "Make flint knives for yourself, and circumcise the sons of Israel again the second time." So Joshua made flint knives for himself, 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. 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. For the children of Israel walked forty years in the wilderness, 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 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; for they were uncircumcised, because they had not been circumcised on the way. So it was, when they had finished circumcising all the people, 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. Now the children of Israel camped in Gilgal, and kept the Passover on the fourteenth day of the month at twilight on the plains of Jericho. And they ate of the produce of the land on the day after the Passover,

unleavened bread and parched grain, on the very same day. Then the manna ceased on the day after they had eaten the produce of the land; and the children of Israel no longer had manna, but they ate the food of the land of Canaan that year. And it came to pass, when Joshua was by Jericho, that he lifted his eyes and looked, and behold, a Man stood opposite him with His sword drawn in His hand. And Joshua went to Him and said to Him, "Are You for us or for our adversaries?" So He said, "No, but as Commander of the army of the LORD I have now come." And Joshua fell on his face to the earth and worshiped, and said to Him, "What does my Lord say to His servant?" Then the Commander of the LORD's army said to Joshua, "Take your sandal off your foot, for the place where you stand is holy." And Joshua did so.

Daily Deep Dive:

Here is the UCG reading plan for today: "Upon their arrival at the camp in Gilgal, God instructs Joshua to prepare the Israelites to observe the first Passover that a sizeable percentage of them have ever been allowed to participate in. Apparently, as part of Israel's rejection, the people in the wilderness did not circumcise their sons (verses 2–7). And keeping the Passover in the wilderness would have required the exclusion of these uncircumcised sons (Exodus 12:43–49). Still, it seems likely that the Passover would have been kept by the nation of Israel all through the wilderness wanderings—by all those who came out of Egypt and then, after the older generation died out, by Joshua, Caleb, all the males of the first generation who were under 20 at the time

of the Exodus and, presumably, the women. (It should be noted that even the uncircumcised males would have observed God's festivals in general—along with the rest of Israel.)

Now, on the 10th day of the month on which Israel came up from the Jordan (Joshua 4:19), the day the Passover lambs were chosen in Egypt (Exodus 12:3), God confirms that He has chosen the Israelites as His people. The Bible elsewhere explains that physical circumcision is a type of spiritual circumcision "of the heart" (Deuteronomy 30:6; Romans 2:29), which entails repentance from past sin and obedience to God. In literal circumcision, there is a rending of a veil of flesh and a shedding of blood that is reminiscent of sacrifices. Egypt is a type in Scripture of the sinful life we have left behind.

All of this is most interesting when we consider the words of Joshua 5:9: "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." As *The King James Study Bible* notes: "A play on words occurs here. Gilgal ('Rolling Away') marks the place where God rolled away the reproach of Egypt. Israel's era of shameful captivity [and rejection] now came officially to an end. The

inheritance of Canaan lay ahead (compare Joshua 1:6; Joshua 21:43–45). The same verbal root marks the New Testament site of Golgotha, the place where mankind's captivity by sin [and resultant rejection] was ended [that is, for those who have repented and obtained forgiveness]. There man's sins were rolled away and rolled onto the person of Jesus Christ, so believers might enter God's spiritual inheritance" (note on Joshua 5:9). And this, of course, requires our spiritual circumcision. Indeed, it is only through being spiritually circumcised that we are allowed to partake of the bread and wine of the *New Testament Passover*.

The Israelites take a few days to heal (compare Joshua 5:8), and undoubtedly many of them are still sore when they keep the Passover a few days later, on the 14th of Abib (verse 10), and when they start their processions around Jericho, which apparently begin the next day.

This next day, Abib 15, was the First Day of Unleavened Bread. It was on this Holy Day that Joshua encountered the "Commander of the army of the Lord" (verse 14), who proved to be none other than God Himself, since Joshua was permitted to worship Him (compare Revelation 19:10; Revelation 22:8–9) and since Joshua was commanded to

remove his sandals in this Being's presence, just as Moses was commanded to do before God at the burning bush (verse 15; compare Exodus 3:5–6). In both cases, it should be noted, this was the preincarnate Jesus Christ and not God the Father (compare John 1:18; John 6:46; 1 Corinthians 10:4; see our free booklet [Who Is God?](#)).

God—that is, the preincarnate Christ—made His appearance to Joshua on this occasion to provide encouragement for the task ahead, of taking the land. Christ's instructions to Joshua immediately follow in the next verses (Joshua 6:2–5).” [END]

Verse 11 – This is an important example of when the Wave Sheaf was kept and when we start the counting of 50 days to Pentecost when the first day of Unleavened Bread falls on a Sunday. In Leviticus 23:14, Israel was not allowed to eat any of the harvest until after the Wave Sheaf was waved and accepted by God. Here in this verse, we find that Israel ate of the produce of the land on the day after Passover (which fell on the Sabbath that year). The two verses use almost identical wording (Leviticus 23:14 & Joshua 5:11). While the KJV adds the word “old” (old corn), it is not in Hebrew. This way of counting keeps the Wave Sheaf always during the days of Unleavened Bread.

For more information on this topic, please see the following article:

<https://www.ucg.org/united-news/counting-pentecost-when-the-first-day-of-unleavened-bread-falls-on-sunday>