

1/9/93

God's Appointment Of Joshua
Num. 27:12-23

Throughout the scriptures it is clear that it is God who ordains and commissions men to the ministry and not man.

God called Jeremiah at a very young age and told him that He knew him before He formed him in the womb and that before he was born God had sanctified him and ordained him a prophet to the nation of Israel. Jer. 1:5

Amos was called by God by his own testimony, " I was no prophet, nor was I a son of a prophet, but I was a herdsman and a tender of sycamore fruit. Then the Lord took me as I followed the flock, and the Lord said to me, Go, prophecy to My people Israel". Amos 7:14-15

Paul the apostle declared how God had called him to be a chosen vessel of His, to bear His name before Gentiles, Kings, and the children of Israel. Acts 9:15-16

At the same time we see that at different times these men be they Kings, priest or prophets who called of God failed tragically and sinned to their own hurt.

1. Abraham lapsed in faith to trust God for a son and went into Hagar and Ishmael was born.
2. Elie the priest honored his sons above God and did not restrain them from their open sin.
3. David committed adultery with Bathsheba and killed her husband Uriah to cover up her pregnancy.

The point being that it was both God who called them and either removed them or restored them.

Often men and women want to be the ones to appoint individuals to ministry or to remove them from ministry through some democratic majority or personal power play.

This is the picture of many churches in America, where men are hired for ministry and removed like any other secular job, when in fact it is God's responsibility to do both.

This morning we want to look at the call of Joshua and the removal of Moses by God.

The account recorded for us consists of three movements.
Num. 27:12-23

- I. The Lord removed Moses from ministry. vs. 12-14
- II. The Lord revealed Mose's heart through ministry. vs. 15-17
- III. The Lord replaced Moses in ministry. vs. 18-23

I. The Lord removed Moses from ministry. vs. 12-14

- A. The Lord spoke to Moses. vs. 12
 1. Moses was to go up to Mount Abarim.
 2. Moses was to see the land which God had given to the children of Israel.
- B. The Lord set the time of his removal. vs. 13
 1. Moses would be taken home to heaven after he had seen the land.
 2. Moses death would be as Aaron's death on Mount Hor. 20:22-29
- C. The Lord stated the reason. vs. 14
 1. The place of his failure was at Kadesh in the wilderness of Zin.

2. The occasion was the strife of the waters of Meribah.
3. The sin of Moses was rebellion against God's command to hallow Him before the eyes of the people by striking the rock twice rather than speaking to it.
 - a. He gave the understanding that it was he who was giving them water not God.
 - b. He gave the understanding that God was mad when in reality He was not.

Illustration

Throughout the Old Testament we see the work of God in removing one King after another, sometimes when they disobeyed God at other times years after and yet other times God restored the individual in spite of their horrible sin because of repentance but it was God's doing.

Application

1. The Lord is able to speak to the individual about removal from ministry directly and he will know, perhaps even God's anointing is not upon him any longer.
2. The Lord is also able to use others to confirm what God has already made known, like Samuel to Saul.
3. The problem comes when people want to play God and do not wait on God's timing.
 - a. There are circumstances that are very clear that a person should be removed because the Scriptures have been violated and they no longer meet the requirement. 1Tim. 3. Tit. 1
 - b. There are other circumstances that have no grounds for removal and there should be restoration, like John-Mark.
4. The reasons for removal may not be acknowledged by the guilty party and refuse to step down though they have disqualified themselves. 1Cor. 9:24-27
 - a. The people can remain in the church seeking the Lord as to see what God will do or when they are to leave.

- b. The people can leave to another church and the man is left with no church.
5. The Lord at times allows the individual to remain in ministry and be used in spite of their sin because no one knows about it, then one day their sin finds them out.
 - a. The difficulty in such a situation is that no one can know for certain whether the individual's repentance is genuine or just because they were found out?
 - b. The fault and manner of sin will determine if in fact the individual can be restored to ministry or not.
 - c. The determination to restore the individual should involve the scriptures, time and conduct to prove through tangible evidence their biblical repentance, through a group of godly men.

In this case the Lord removed Moses from ministry!

II. The Lord revealed Mose's heart through ministry. vs. 15-17

- A. Moses was a servant of God submissive to God's proclamation while his humanness was not concealed. vs. 15-16a-b
 1. Moses acknowledges God's sovereignty by how he addressed Him.
 - a. The title Lord means Jehovah is salvation, the covenant God.
 - b. The title God is "elohim" the triune creator of heaven and earth.
 - c. The phrase "The God of the spirits of all flesh" implied His right to do as He will with His creation.
 2. Moses first petitioned to be allowed to enter the land but God said no. Deut. 3:23-26
 - a. With hind sight I am sure his sin at Meribah seemed foolish and senseless.

- b. With regret he could clearly see what he had forfeited longterm wise by yielding to his immediate fleshly desires.
- B.** Moses' petition revealed he was a true sheperd. vs. 16c-17
1. Moses main concern was that there be a man set over the congregation. vs.16b
 2. Moses points out the purpose of that man. vs. 17a-b
 - a. One who may go out before them and go in before them which refers to warfare.
 - * Joshua had been the captain of the armies already! Ex. 17:10
 - b. One who may lead them out and bring them in which refers to the oversight and guidance of Israel.
 3. Moses' petition had a selfless reason.
 - a. The man Moses did not want the congregation of the Lord to be like sheep which have no shepherd. vs. 17c
 - b. The metaphor is used throughout the scriptures to reveal the weak and vulnerability of God's people in the Old Testament.
 - c. Jesus used it often for the people's condition without a shepherd.
 - d. Jesus said He was the Good Shepherd who gave His life for the sheep. Jn. 10:11

Illustration

One day God appeared to Solomon and said to him, "Ask what shall I give you?" And Solomon asked for wisdom declaring that he was a little child, not knowing how to go out or come in, "Therefore give to Your servant an understanding heart to judge Your people, that I may discern between good and evil.

For who is able to judge this great people of Yours." 1Kings 3:7,9

Application

1. The servants heart will be reveal in times of difficulties, comfort, prosperity and chastening.
 - a. Difficult times will reveal our dependency, contentment and gratefulness with God or our dissatisfaction and bitterness.
 - * Out of the abundance of the heart the mouth speaks. Math. 12:35
2. The servant of God acknowledges his sin to God and asks for forgiveness and estoration. Jn. 2:1
 - a. When there is genuine repentance, there will be genuine forgiveness of whatever was committed but perhaps not restoration be it in ministry or relationships. 1Jn. 1:9
 - b. When restoration is possible the individual is at times broken and is the wiser, though he may have to bear consequences temporarily or for the rest of his or her life.
 - c. The servant of God will always know what was forfeited and the limitation of his use in ministry if he is not able to be restored but God's grace will be sufficient. 2Cor. 12:9
3. The servant is concerned with the affect to, and benefit of the people whether restored to ministry or not. 1Pet. 5:2-4
 - * Paul said he would gladly be spent and be spent for them, the more he loved the Corinthians the less he was loved by them but he knew that was his responsibility as a father to care for the children. 2Cor. 12:14-15

The Lord revealed Moses' heart through ministry !

III. The Lord replaced Moses in ministry. vs. 18-23

- A. The Lord is the One who chose Joshua. vs. 18-20
 1. Joshua was a man in whom the Spirit of God was on. vs. 18a-c, 11:24-30

2. Joshua was to be taken by Moses and laid hands on to impart the position of the next leader. vs. 18d
 3. Joshua was to be set before Eleazar the priest and all of the congregation to be inaugurated or commissioned before their sight. vs. 19
 4. Joshua would receive the authority of Moses in order that the congregation obey him and not question his authority. vs. 20
- B.** The Lord declared his position, distinct from Moses'. vs. 21
1. Joshua would have to go through the priest that he might inquire for him through the Urim and the Thumin, "lights and perfection's", not direct to God. vs. 21a-b
 2. Joshua and the children of Israel would obey the priests word from God to go out and come in. vs. 21c-f
 3. Moses had direct access to God, face to face. 12:6-8
- C.** The Lord's word was obeyed by Moses. vs. 22-23
1. Joshua was presented before Eleazar and all the congregation. vs. 22
 2. Joshua was commissioned by the laying on of hands. vs. 23

Illustration

One day Samuel told Saul that God had rejected him from being King because of his ongoing compromise and disobedience and that He had given the Kingdom to another who was better than he and Saul fought against God's decision, loosing his life. 1Sam. 15:24-29

Application

1. Moses represented the law showing that no one can keep the law perfectly nor can it bring the people of God to the full rest of God, there remained still a better rest. Heb. 4:1-2
* *The law was a school or tutor to bring us to Christ.* Gal. 3:24
2. Joshua represents a type of Jesus who can bring us into the promise land to walk by faith and dependency on God for the giants and the strong cities to be more than conquerors. Gal. 2:20, Phil. 4:13
3. The individuals that God will raise up and call to ministry will be subject to His word and teachers of His word for the peoples growth and maturity. Eph. 4:11-16

The Lord replaced Moses in ministry by choosing Joshua!

Conclusion

God calls, ordains and removes individuals from ministry not man!

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