

An Attempt To Listen To God

Christ in The Scriptures
Joshua

By

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Introduction

In any meditation of our Lord from the Old Testament there are multiple matters which merit consideration. Two of them are:

- a) No single shadow can convey the full glories of the person and work of the Lord.
- b) God uses places and individuals in multi levels.

Both these truths are of major importance when considering our Lord in Joshua. Regarding the fact that no single shadow can convey the full glories of the person and work of the Lord it is observed:

- a) Five offerings are needed (Burnt, Meal, Peace, Sin and Trespass; Lev. Chs. 1-6)
- b) Three priests, Aaron, Eleazar, and Melchizedek, are needed to prefigure His priesthood. (Gen. 14:18; Ex. 28:1; Num. 19:3)
- c) Two kings, David and Solomon, are needed to foreshadow His Kingship. (2 Sam. 2:4; 1 Kgs. 1:34)
- d) Two prophets, Elijah and Elisha, are needed to convey His Prophethood. (1 Kgs. 18:36; 2 Kgs. 6:12)
- e) Two leaders, Moses and Joshua, are needed to show forth His leadership. (Ex. 3:7-10; Josh. 1:2)

When we consider how God uses places and individuals in multi levels, Moses is seen as the conveyer of the law (Ex. 24:12); liberator of the people (Ex. 3:11), and leader through the wilderness (1 Cor. 10:2). Our Lord fulfilled and filled out the law by giving it's fuller meaning (Matt. 3:15; 5:18, 22, 28). He is the great Liberator and leads His people "beside the still waters" and "in the paths of righteousness" (Psa. 23:2, 3), and to "fountains of living waters" (Rev. 7:17).

In Joshua, the land God promised is called an "inheritance" (Josh. 1:6). It is also the place where God promises them "rest" (Josh. 1:13). When we read the New Testament epistles we discover that these same two words are used in various contexts. Because of this, care must be taken to determine which aspect of "rest" does Canaan prefigure, and the same with "inheritance".

- 1) The word "inheritance" can refer to:
 - a) The Lord's inheritance in His people. (Eph. 1:18)
 - b) That which we have now. (Acts 20:32; 26:18; Eph. 1:11, 14; Col. 1:12)
 - c) That which is in the future and lasts eternally. (Col. 3:24; 1 Pet. 1:4)
- 2) The word "rest" can refer to:
 - a) The rest from works relative to salvation. (Heb. 4:10)
 - b) The rest from labours after salvation. (Rev. 14:13)

Combining the thought of "inheritance" and "rest", I submit the following thoughts.

- a) If I view Canaan as a shadow of heaven, the place of our rest and inheritance, it can only be viewed as such after the conflict is over. In the truest sense Canaan is not a type of heaven irrespective of what some hymn writers say. I repeat, Canaan was a place of rest only when all conflict was over (Josh. 1:3; 14:15; 21:44; 22:4; 23:1), but it was not complete or lasting rest. Heaven will be a place of permanent rest when all conflict is over, for only then will the rest of the people of God be fulfilled (Heb. 4:9) and they shall rest from all their labours (Rev. 14:13). Furthermore, Canaan is not an ideal shadow of Heaven for our eternal inheritance is not a place of conflict, idolatry, failure, enemies, and a place we turn back from following the will of God (Num. 14:1-3).
- b) Canaan more perfectly reflects our present place in the heavenlies with the ongoing conflict to possess our present inheritance of which Paul speaks (Eph. 1:11, 14; Col. 1:12). Here we gird on the armament of God (Eph. 6:10-18) being in constant conflict with the world, flesh, and devil. It is a sphere in which there is very much failure. That which is needed for Israel was a leader who led the people of God to victory. We also need such a leader. However, our leader is superior to Moses for our Leader never fails.

The book of Joshua foreshadows the Lord in several ways. Those I am aware of are:

- a) Joshua, the leader of God's people, who led them into their inheritance and on to victory (Josh. 1:2; 6:16-24; 8:14-28; 12:7-24)
- b) The Captain of the host of the Lord (Josh. 5:14-15)
- c) The Tabernacle (ch. 18:1)
- d) The ark, the cities of refuge (ch. 20:2, 7-8)
- e) Eleazar the priest (ch. 21:1)
- f) The bones of Joseph (ch. 24:32)

Other titles which are associated with these ones are: Forerunner (Heb. 6:20); Guide unto death (Psa. 48:14), but Christ is not just our Guide unto death, but in Joshua He is prefigured as our Guide and Guarantor through death (the Jordan) and onto resurrection. Of these foreshadows of the Lord we can only concentrate on Christ as prefigured by the Ark with brief comments on Joshua.

Joshua

History has many great leaders, Napoleon, Hannibal, Alexander; but surely among them must be Joshua who, under God, led the people of God into their inheritance.

That ancient inheritance was described as a land: "flowing with milk and honey" (Ex. 3:8), an expression God repeats eight times, and when coupled with: "floweth with milk and honey" (Lev. 20:24 and another 11 times), the word "flowing" is translated "gushed out" (Psa. 105:41; Isa. 48:21) and thus indicates an abundance. Through Paul, the Holy Spirit informs us that we have an inheritance which has an abundance of blessing. We have been given or have:

- a) The blessings of our inheritance are beyond comprehension:
 - i) "All spiritual blessings" (Eph. 1:3)
 - ii) "Peace with God" (Rom. 5:1)
 - iii) "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him" (1 Cor. 2:9)
 - iv) "Being enriched in every thing to all bountifulness" (2 Cor. 9:11)
- b) The blessings of our inheritance are abundant:
 - i) Abundant life: "I am come that they might have life, and that they might have it more abundantly" (Jn. 10:10)
 - ii) Abundant grace: "All things are for your sakes, that the abundant grace might . . . redound to the glory of God" (2 Cor. 4:15)
 - iii) Abundant mercy: "According to His abundant mercy hath begotten us again unto a lively hope" (1 Pet. 1:3; Titus 3:5-6)
- c) The blessings of our inheritance are exceeding:
 - i) For the sufferings of this present time there will be an "exceeding and eternal weight of glory" (2 Cor. 4:17)
 - ii) "The exceeding greatness of His power to us-ward who believe" (Eph. 1:19)
 - iii) "The exceeding riches of His grace in His kindness toward us through Christ Jesus" (Eph. 2:7)
 - iv) "When His glory shall be revealed, ye may be glad also with exceeding joy" (1 Pet. 4:13). Then add to this the wonder that when He presents us it will give to Him "exceeding joy" (Jude. 1:24).
 - v) We have been given "exceeding great and precious promises" (2 Pet. 1:4)
- d) The blessings of our inheritance are exceeding abundantly:
 - i) We are able to know Him who is "able to do exceeding abundantly above all that we ask or think" (Eph. 3:20)
- e) The blessings of our inheritance are "much more" (Rom. 5:9, 10, 15, 17, 20; 2 Cor. 3:9-11; Heb. 9:14; 1 Pet. 1:7)

These blessings are effects, but since the cause is always greater than the effect, how great must the Lord the cause or enabling power for these blessings be? For our Lord to bring us into this inheritance, He had to live in its reality and spiritually, and physically enter that which the Jordan indicates, death. The Ark was taken down into the midst of the Jordan but its waters were separated. When the Lord went down into the Jordan experience there was no separation of the waters. Prophetically He could say: the waters are “come in unto my soul” (Psa. 69:1), they “flowed over mine head . . . I am cut off” (Lam. 3:54); the “waters compassed me about” (Jon. 2:5); “Deliver me . . . out of the deep waters. Let not the waterflood overflow me, neither let the deep swallow me up” (Psa. 69:14-15); “Deliver me out of great waters” (Psa. 144:7). It causes the heart to worship when it is understood that such was His love for those who were enemies, and that: “Many waters cannot quench love, neither can the floods drown it” (Song of Sol. 8:7). Herein we are given a new dimension of the Lord as the leader, not out of bondage as Moses did, but our leader into our inheritance by going into unspeakable suffering from the hand of God for our salvation.

Christ is the Shepherd and we follow Him, and in Joshua’s foreshadow the Lord leads us into our inheritance and is our Shepherd, Guide and Leader. In fulfilling these three roles He does not lead with cold efficiency but with tender care (1 Pet. 5:7) for:

- a) He calls us (Jn. 10:3)
- b) He then leads us (Psa. 23:3), and on the pathway
- c) He nourishes us (Psa. 23:2)
- d) He knows us (Jn. 10:14, 15, 27)
- e) He guards us (Jn. 10:28-30), and when we get hurt
- f) He heals us (1 Pet. 2:24-25) and when we are weary
- g) He carries us (Isa. 40:11; Lk. 15:5-6)

The Ark

In Joshua the emphasis on the Ark is not on what it was made from as in Exodus (Ex. 25:10-11), neither with its contents (Ex. 25:16, 21; ch. 16:33; Num. 17:10); nor its importance being the first article mentioned in the instructions (Ex. 25:10), but on what it is called and its importance when entering the inheritance.

It is called:

- a) The ark (ch 3:15)
- b) The ark of the Covenant (ch. 3:6)
- c) The ark of the LORD (Jehovah) (ch. 4:18)
- d) The ark of the LORD your God (Jehovah your Elohim) (ch. 3:3)
- e) The ark of the Lord (Adonai) of all the earth (ch. 3:11)
- f) The ark of the LORD (Jehovah) the Lord (Adonai) of all the earth (ch. 3:13)
- g) The ark of the Testimony (ch. 4:16)

The Ark and mercy seat was the place of His governmental authority, indicative of His absolute reigning right over the individual. It contained His law, His principles for living by which the people were to conform. The life of our Lord was one of unreserved conformity to the will of God, not because of constraint, but by His essential nature and loving God’s law. When it is said concerning Him: “His delight is in the law of the Lord; and in His law doth he meditate day and night” (Psa. 1:2), it reveals the purity of His conscious and subconscious mind. In the hours of sleep what thoughts flood the mind, with Him, even when in that unconscious state, His mind was always pure. Furthermore, only He could truly say: “O how I love thy law” (Psa. 119:97). We can only love that which is beautiful and attractive to us. The law was holy, just, and good, and in loving it there is manifested the character of the Lord, for He was holy, just, and good.

The Ark foreshadows the Lord and one of its profound teachings is that of it being constructed of wood and gold. It was constructed so that the wood was covered by the gold, but being the only piece of furniture where the inside of the container was also covered in gold, hence the wood was in the gold and the gold was in the wood. Thus, there is the glory of His deity and the wonder of His humanity, that which theologians call: “His hypostatic union”. This impressive sounding word simply means the personal union of the two natures of the Lord, His human and divine.

Christ in The Scriptures - Joshua

The hypostatic union is one of the unique characteristics of Christianity. No other founder is divine, much less human and divine, they are only sinful men. Christ is gloriously unique in multi avenues of thought. He is the only man who is eternal in His being; had an incarnation; has two perfect and complete natures; was completely sinless in His life; suffered to redeem men; whose death was an accomplishment; who rose from the dead; who ascended to Heaven; who is coming again; is God appointed Advocate; is exclusively the High Priest after the order of Melchizedek; is the Messiah, and God appointed King etc., etc.

The hypostatic union of the Lord is exclusive to Him. Neither the Father or the Holy Spirit can claim that! Every avenue of meditation on the Lord is profound, so profound that only the Father can comprehend Him. No matter how apparently contradictory the deity and humanity of the Lord may be, it is only so because of our limited understanding. How can He, who is omnipresent, not be with the disciples when they were in the boat? Or why did He, who is omniscient, ask questions such as: “Where have ye laid Him”, or “How many loaves have ye”? How could He, the Sovereign Lord, be subject to his parents? The answer is we do not know, “Such knowledge is too wonderful for me . . . I cannot attain unto it” (Psa. 139:6). This is why the Lord said: “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son” (Matt. 11:27).

In a way beyond understanding, we are faced with an individual in whom were hid all the treasures of wisdom and knowledge, yet increased with wisdom; who being God is never weary, yet being man He was wearied; who being God could not die, yet the man who died was God. In full awareness of His deity He could say: “I and My Father are One” (Jn. 10:30), and in full awareness of humanness say: “I thirst” (Jn. 19:28). He is the God-man.

As mentioned, Joshua gives the Ark several names, possibly more descriptive names than any other book. Therefore, it is pointing us to the descriptive terms and names of the Lord regarding His hypostatic union.

Terms which indicate His Humanity	References	Terms which indicate His deity	References
Jesus	Matt. 8:29	Son of God	Mk. 1:1; Jn. 20:31
Firstborn son	Matt. 1:23	Emmanuel	Matt. 1:23
Child is born	Isa. 9:6	A Son given	Isa. 9:6
This man	Mk. 15:39	Was the Son of God	Mk. 15:39
Jesus	Lk. 1:31	Son of the Most high	Lk. 1:32
The child	Lk. 2:49	My Father’s business	Lk. 2:49
Seed of David	Rom. 1:3-4	Son of God	Rom. 1:3-4
David’s son	Matt. 22:45	David’s Lord	Matt. 22:45
Jesus	1 Thess. 1:10	Son from heaven	1 Thess. 1:10

His deity is never separated from His humanity nor His human needs separated from His deity. These cannot be separated, a tactic which Satan tried to do in the temptations. The man who slept in the back of the boat was God, and being such, He stilled the storm and waves (Mk. 4:39). He did not sleep as man and still the waves as God, that is dividing His person. The God who said to the dead child “Arise”, and being man He “took her by the hand” (Lk. 8:54).

Before His incarnation the Lord was exclusively deity. At His incarnation He added to Himself humanity, without divesting Himself of any attribute of deity, but never using His deity to anesthetize Himself of any of the trials or

sufferings of His humanity.

This is a mystery in which the invisible God became visible as man; the immortal became mortal; the omnipresent became localized; the almighty became dependent; and the sovereign became the Servant.

In the meditation of such a theme I repeat the words of David: "Such knowledge is too wonderful for me; it is high, I cannot attain unto it" (Psa. 139:6).

**May God grant us good understanding as He, by His Holy Spirit, deigns to guide us into all truth.
John 16:13**

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