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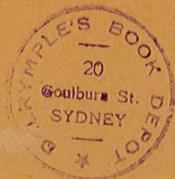
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TYPES IN JOSHUA

I.—THE LAND AND ITS POSSESSION.

(Joshua i:1-9).

BEFORE we begin the study of the first part of the book of Joshua, we would like to make a few remarks on the correspondence which exists between the Old Testament and New Testament books. That the Old Testament foreshadows the New, the better things, and that the New Testament is the unfolding and fulfilling of the Old, is so well known that it needs hardly to be mentioned. Every Old Testament book finds a counterpart, so to speak, in the New.

The book of Genesis, for instance, that wonderful book of the beginning, is like the acorn, which cradles the mighty oak tree. Genesis contains all the subsequent revelation of God in a nutshell. The first book in the New Testament, the Gospel of Matthew, bears the same character, and may be called, with the other three gospel records, the Genesis of the New Dispensation. The book of Exodus is the book of the going forth. It shows us how God leads forth His people from the house of bondage, redeemed by blood, and how Jehovah delivered them of their enemies. It is divided into two parts. The book of Acts and the Epistle to the Romans correspond to these two divisions of Exodus. Leviticus finds its counterpart in Hebrews, which is the divinely given interpretation of the shadows. Numbers, the record of the wilderness wandering of God's earthly people, must be brought in connection with the book which marks out

the path for the heavenly people, the path through the wilderness, the Epistle to the Philippians. The only book of prophecy in the New Testament, the Revelation of Jesus Christ, refers us to every one of the Old Testament prophets and the Psalms as a prophetic book. And so book after book finds its corresponding record in the New Testament.

The book of Joshua, therefore, has also its counterpart in the New Testament. Joshua clearly foreshadows the truth contained in that epistle, in which we have the highest revelation, the completion of the Word of God, the Epistle to the Ephesians. It is important that we see this. We do not give the reasons for this statement now. They will come out during our studies. Let us likewise remember that a great part of the revelation in God's Word is through types. It has been said that one should not lay so much stress on types, or the typical application of historical events. To this we would say we can never lay too much stress upon it. The Holy Spirit, in giving us the Word of God, has certainly not recorded all that happened; for instance, before the flood, or in the history of Israel. He selected only certain events, and made prominent certain persons, and brought these in connection with others. Why this? Because He had a definite purpose in view, to teach us the things of God. Thus, all the persons mentioned in the Old Testament, the sacrifices, Israel's history, Israel's failure, Israel's enemies, the history of Saul, David, Solomon and the kings of Judah and Israel, must be looked upon as typical to teach us something.

The Word itself indorses this method of typical meaning and application. Read 1 Cor. x:11; Rom. xv:4; 2 Tim. iii:16-17.

The book of Joshua is especially rich in typical

and dispensational applications, which are so very little made.

The book of Joshua gives us the record how Israel entered into the land of promise. The Jordan was crossed, and then the conflict began which ended with rest, the division of the land and the setting up of the tabernacle at Shiloh.

The book is easily divided into two parts:

I. The entrance to the land and the conflict.—
Chapters i-xii.

II. The division of the land.—Chapters xiii-xxiv.

It would be an impossibility to touch upon everything which the Spirit of God has placed in this book before us in a small volume. We shall therefore confine ourselves only to the leading features of the first part of the book. We shall consider: (I) The land and the possession of the land. (II) The passage through Jordan and the camp at Gilgal. (III) The enemies and the conflict. (IV) The dispensational teachings of the book.

The first nine verses of the first chapter contain the introduction of the book and the key at the same time. Let us notice seven things which are mentioned here: (1) The time—after Moses' death. (2) The leader—Joshua. (3) The passage over the river Jordan. (4) The land as the gift of God. (5) The possession of the land by the advance of Israel. (6) The enemies to be conquered. (7) The exhortations, containing the principles and rules by which the land could be successfully possessed.

We shall follow in this first study the land and the possession of the land.

"The land which I do give unto them." The land is that land "goodly and large, flowing with milk and

honey," Canaan, and the territory beyond in the dimensions as given in the fourth verse. This land was and is the gift of God to the seed of Abraham.

He promised to Abraham that His seed was to have it. They had done nothing whatever to earn it. In Deuter. ix:6 we read: "Understand, therefore, that the Lord thy God giveth thee not that good land to possess it for thy righteousness, for thou art a stiff-necked people."

The seed of Abraham had now come to the border of the land. Across the river Jordan they saw the beautiful hills and mountains, and perhaps a faint outline of the towering walls of Jericho, the fertile valleys, while the sweet fragrance of flowers and ripening fruits came to their nostrils. They were now to possess the land.

In the third verse we read a condition. God had promised the land. It was really theirs, but to come into the possession of it they had to enter in, and after they got there they had to take actual possession of it. They had to conquer the land. "Every place that the sole of your feet shall tread upon, that have I given unto you, as I said unto Moses." They had to appropriate that which Divine grace had bestowed upon them, and in the degree of appropriation they would and could enjoy the land and the good things in the land. There was beautiful Lebanon. To possess and enjoy that grand mountain range they would have to go there and scale its heights, and every place as soon as their foot stood upon it was theirs. Alas! they never took Lebanon. In fact, they failed to enter in as the Lord wanted them. In the first verse of the second section (Chapter xiii:1) we read: "There remaineth yet very much land to be possessed."

Now these are the literal facts before us. What is

the typical application of that land and its possession? What is the spiritual meaning of Canaan? Literally we have seen it is the earthly possession of God's earthly people. There is a striking analogy between the earthly and the heavenly people of God. Both are chosen, the heavenly people before the foundation of the world and the earthly afterwards. Both are God's possession and are kept by Himself. The center of the one an earthly city, Jerusalem, and that of the other, the heavenly Jerusalem; the one having the promises of earthly blessings, the other of heavenly blessings. The earthly land of Israel, as their inheritance, must therefore typify a corresponding heavenly possession of the heavenly people; that is, the church.

Now the general but very erroneous interpretation of Canaan is, that it typifies heaven, the land of promise and of rest into which the believer enters after death. The river Jordan is used as a type of the physical death of the believer, the passage necessary to enter into heaven. In Christian song this interpretation comes out again and again, and how many are the sermons which have been preached and are preached following this application. Special stress is generally laid upon the crossing of Jordan, as if it were a fearful thing, exceedingly to be dreaded, with a thought of possible harm put in, which may come in the hour of death to the believer. But death is not at all that for the believer. We are delivered from the fear of death by Him who in His gracious work has annulled him who has the power of death, the devil. Death is no more death for the saint. The believer falls asleep in Jesus. And besides this, "We shall not all sleep; we shall be changed in the twinkling of an eye." We shall not all have to pass through physical death to be with the Lord.

However, there are two very strong reasons which make it clear beyond controversy that Israel's land does not typify heaven after the believer's death.

The first is the fact that the people of Israel had to fight their way through the land. Their battles, so to speak, began after they got into the land. They got into the land without even lifting a single sword or spear. But no sooner were they there than the fighting began. Now this is never true of heaven. After we are in heaven there is no more enemy confronting us, there is no more temptation, and there are no more victories to be won to the praise and glory of our God and Father. Hence, Canaan cannot mean heaven.

The second reason is, Israel could be driven out of the land. They were indeed driven out and could not enjoy the land. This is not possible with heaven. Once in heaven means always in heaven, as once saved means always saved. There is no possibility of ever losing the place again to which God's grace and mercy have brought us.

Now we have said Canaan means something heavenly, the heavenly possession of the believer, and if it does not mean "heaven" what then does it mean? The answer is: It is the type of the possession and position which the believer has in Christ Jesus in the Heavenlies. There is much said about going to heaven, but the truth is, while in fact we are as believers not yet in heaven, but in Christ we are in heaven, because, Christ being our life, we are identified with Him. Consequently, if He is there so are we. But we are not **with** Him yet, only **in** Him. God in His rich mercy hath blessed us with every spiritual blessing. He wants us to know it, to realize it, and to enjoy it.

It is here where the comparison of Joshua with the Epistle to the Ephesians comes in. In that epistle our

heavenly position is revealed. It takes us beyond any other revelation. In Romans we learn that our guilt is gone, we are justified, and that the old man is crucified and we are dead to the law; in Galatians we read that we are dead to the world, but in Ephesians we learn much more than that. Here we learn that "God, who is rich in mercy, for the great love with which He has loved us when we were dead in trespasses and sin, has quickened us together with Christ, and has raised us up together and made us to sit in the heavenlies **in Christ Jesus.**" There is our place even now. Do not think of getting there in the future only, but you are there now. In that heavenly sphere God, the God and Father of our Lord Jesus Christ, hath blessed us with every spiritual blessing. The heavenly position and possession of the believer as revealed in the book of Ephesians, corresponds to the land, "goodly and large," in the book of Joshua.

Like Israel's land, this place we have in the Heavenlies, is God's own free gift. We have done nothing whatever to obtain it. As God gave that land to Israel, so has He given all that is in the Heavenlies to every soul who trusts in the Lord Jesus Christ.

But who can tell what the gift of God, in giving us a place in the Holy of Holies in Christ, really means in all its precious and blessed fulness? Astronomers tell us that the vast depths of heaven, in which millions and billions of stars (many of them thousands of times larger than the world we inhabit) move in their well ordered circles, that this wonderful universe is unsearchable and cannot be measured. They give us numbers, numbers of distances, which make our brains reel and which stagger us.

But He who created them all and who alone can measure the depths of heaven has placed in our hands

riches which are vaster even than the universe. Do you remember that it says in Ephesians "the unsearchable riches of Christ"? Who can search out these unsearchable riches, and yet they are ours. They belong to us. They are given to us by the grace of God. For you know the grace of our Lord Jesus Christ, "though He was rich He became poor for your sakes that by His poverty we might be rich."

What riches! All that He has, has become yours and mine through the rich mercy of God. Think of it! Every spiritual blessing we have in Him. There is not one, there cannot be one, which is not ours. All belongs to us. "He who spared not His only begotten Son, but delivered Him up for us all, how shall He not give us with Him freely all things?" But, dear friends, there are depths in the Heavenlies, by the gift of God, which, we have not yet fathomed, and there are heights which we have not yet climbed.

And now let us turn to the third verse again: "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." What is the application of this? A very simple one. Israel was called upon to take possession, to conquer what God had given to them; and so we are to take possession and realize in faith that into which God has brought us. We must go and possess the heavenlies into which God has put us, and must conquer and then enjoy it.

Perhaps some one asks, what do you understand by "taking possession of it?" I would simply answer this by saying, make it your own. It is your own, and now in faith go and make it your own, realize it as belonging to you. And how can we make all the unsearchable riches of Christ our own? In only one way, and that is laying hold of it in a practical way by faith; it means

heart possession by heart occupation. And there is no limit to this heart occupation and making the heavenlies the spiritual blessing our own.

I think the apostle had all this in view when he wrote: "I follow after, if that I may apprehend that for which I am also apprehended of Jesus Christ" (Phil. iii). Jesus Christ had apprehended him, as He has apprehended every believer. For what has He apprehended us, or taken hold of us? To carry us with Himself up yonder in the Heavenlies. He has taken us there. We are the travail of His soul, and He has taken us in His person into Heaven. "That I may apprehend that for which I have been apprehended by Christ Jesus" means then nothing else, than the heart desire to lay hold with the heart of all that for which I was bought with the blood of the Son of God and to which He has brought me by His grace.

Let me say it once more: It is the heart entering into the heavenly possession in Christ; it is faith realizing it daily, moment by moment; it is faith taking it, appropriating it.

And why should we lay so much stress upon this entering in, taking possession? Because only as we do this can we walk worthy of the calling wherewith we are called, and worthy of the Gospel, and worthy of the Lord. Do not try to walk a heavenly walk and one worthy of the Lord in any other way. You will surely fail. The only way is by heart occupation and apprehension in faith of that which you have in Christ, and by the heart, the feet will learn to walk and the hands to act.

And now a few thoughts on the exhortations contained in the first chapter. They give us the principle by which we can lay hold of these things.

It is a fact that these words are often read and applied to temporal needs, difficulties and perplexities in

earthly matters. No doubt we can use them in this way. I have often used them so and expect to use them again. "I will not fail thee, I will not forsake thee" should be heard above the strife and confusion about us, and these words should be written before our vision in golden letters in the hour of want. But the first application here is to the occupation of the land.

Notice that in the exhortation to Joshua there is not a word said about the crossing of the river Jordan. Why not? Because there was nothing there for them to do but follow on in the way which had been made. The exhortation concerns altogether their advance on the other side of Jordan. Precisely so is it with us. He has brought us into that land, as we hope to show in our second study, by the death of the Lord Jesus Christ. We have nothing to fight for, nor principles to follow to get in. But to advance in it, to take possession of it, we have to do it. Why? Because there are enemies who wish to keep us out of our possession. If we read these words again which the Lord spoke to Joshua we shall see that they are an appeal to faith and to obedience in faith. One short sentence from the New Testament condenses them. It is the wonderful word of Romans viii:31, "What shall we then say to these things? If God be for us, who can be against us?"

These words tell us that the Lord is altogether on our side, when we desire to lay hold of the things He has given to us. First, He is with us. "I will be with thee." As He was with Moses so is He with Joshua. He is with us, indwelling us, and His Spirit is with us and His power is with us. Faith must look to these facts, for eternal facts these are. Secondly, "I will not fail thee." Surely He, with all His resources, with His strength, His wisdom, His power, is all for us, and we can depend on Him no matter how strong the enemy

is who wishes to keep us out of our inheritance. "I will not forsake thee." That is the third fact to which faith is to look. He will ever stand by us. In the midst of the battle with the principalities and the powers—powers whose strength we cannot estimate—He is ever alongside of us with His drawn sword.

This is followed by the exhortation to obedience, "Be strong and very courageous." You will notice that this is in connection with the law and the obedience to the law as well as the meditation day and night in that law. Then it is declared, "Thou shalt make thy way prosperous, and then thou shalt have good success."

To be courageous means, then, obedience to the law, and the way to succeed and to be prosperous in taking possession of the land is to meditate in the law day and night. A word only about the term "Law" here. It means the Word of God. Moses had just written the book of Deuteronomy. And these five books were then the Word of God. We have the Word of God complete.

To this Word we have to go. Here we have to meditate and through it come in touch with Himself who speaks to our hearts. Faith may be compared with a fire, and the meditation in the Word is the fuel for faith. The Word separates us and keeps us separated, and thus we enter through the Word into our blessed land given to us. We obey the Word, and thus we advance.

Then there is another verse, "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed, for the Lord thy God is with thee whithersoever thou goest." It is the climax. He has given it all to us. He wants us to have it, He wants us to enjoy it and move in these precious things.

Has He not commanded? Why, then, there is no cause to fear. He is with us.

In conclusion I wish you would study the story of Caleb in this book. We shall not come to it in our studies. He had followed the Lord wholly. Read in the xiv and xv chapters what possessions he could conquer. In him all this is most blessedly illustrated. In the midst of the others who failed, who could not drive out the Canaanites and the Jebusites, he succeeded. He is the type for us. He conquered in faith.

Oh, let us enter into our rich possessions. Let our hearts enjoy and delight in that which God has freely given to us that it may be true what the apostle says, "For God who commanded the light to shine out of darkness hath shined into our hearts for the shining forth of the knowledge of the glory of God in the face of Jesus Christ."

II.—THE CROSSING OF THE JORDAN AND THE CAMP AT GILGAL.

(Joshua iii-v.)

We consider in our second study the entrance of the people Israel into the land by passing over the river Jordan, and the events which happened in their lodging place at Gilgal.

Without quoting the three chapters, which contain the record of this, let us take a brief review of their contents.

Between Israel and the promised land, their God-given inheritance, flowed the river Jordan, which had first to be crossed. At the time of the harvest the river overflowed its banks; it was a mighty rush of waters. How could they get across this stream? To ford it themselves would have meant death to them, their little ones and their cattle, for it would have swept them off their feet. The Lord Himself brought them over Jordan, without any danger to them, without wetting their feet, and without any work on their part. The Levites took the ark of the covenant, and as they moved with it towards the bank of the river, the people followed the ark. Between the ark, however, and the people there was maintained a space of 2,000 cubits, and they were not to come near unto it. The Lord then promised to magnify Joshua. This is the Word which was given about the crossing of Jordan: "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap" (iii:13). And so it was. As the priests ad-

vanced, carrying the ark, and their feet dipped into the brim of the waters, the waters were cut off. And the priests that bore the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. What a scene it must have been to behold. This is the record which is contained in the third chapter.

In the fourth chapter we learn of the twelve men who took twelve stones out of the midst of Jordan, every man a stone on his shoulder, and deposited them in their first lodging place, Gilgal. But Joshua also took twelve stones and set them up in the midst of Jordan, where the feet of the priests had stood. When the work was finished the mighty waters of Jordan came rushing back and overflowed again, most likely with greater force than before, for the waters had been held back.

In the fifth chapter we have five events brought before us. (1) The fear which came upon the enemies; their heart melted. (2) The circumcision of Israel by Joshua. (3) The keeping of the Passover. (4) The eating of the old corn of the Land. (5) The appearing of the captain of the Lord's host with a drawn sword.

Here is a rich table spread. It is impossible to go into all and so we confine ourselves to the following three subjects:

- I. The passing over Jordan and its typical meaning.
- II. What mean these stones?
- III. The events in the camp at Gilgal.

I.

In our first study we set aside the wrong interpretation, that Jordan means the physical death of the believer. But while Jordan is not the type of death in

that form, it is, nevertheless, a type of death. The death which is represented by the river Jordan, is the death of our Lord Jesus Christ and not the physical death of the believer.

The word Jordan means "to descend" or "the descender." The root of the Hebrew word for Jordan, "Jared," is found for the first time in the fifth chapter of the book of Genesis. There we read that the son of Mahaleel bore the name of **Jared**, and the names **Mahaleel-Jared** mean translated, "The Blessed God, who descends." One of those many hints we have in the Old Testament on the Gospel.

The first thing we notice in reading the third chapter, is the ark of the covenant of the Lord, which is prominent throughout this chapter. It is taken up by the priests and carried in advance of the people, and they carry the holy ark towards the river of overflowing waters. But as the priests touch the brim of it, the waters part before the ark and in the very midst of the river the ark rests, with the waters stemmed back, till all the people have passed through. The ark with the blood-sprinkled mercy seat and the Lord dwelling there, is the type of our Lord Jesus Christ. The ark alone could drive the waters back and the ark had to go first. So our Lord came and went down into the waters of death and made a path through them. These overflowing waters which are mentioned in this chapter and the fourth are typical of the power of death, when He, the Holy One, entered in, and passed through death for us.

The distance which is announced to be between the ark and the people, two thousand cubits, is the type of this very fact stated. He went in first and parted the waters and none of the people could be with Him.

Peter had declared he would go with Him into death,

but the Lord told him: "Thou canst not follow me now, but thou shalt follow me afterwards." And so it was. There was none with Him, when He made the way, but He carries all His people with Himself through death into life and glory.

It is especially mentioned here that it is a new way. "Ye have not passed this way before." It was a perfect way, a dry way, not a drop of the dark and muddy waters was left. How all this tells of the work He has done for us!

And what is the significance that there in the midst of Jordan, parted and dried up, halts the ark and before its solemn presence all the people pass till they are all across?

Surely we can look upon this as a type of our Lord Jesus Christ, the One who prevailed for us. He is taking all His people safely over and none, not even the weakest and the smallest, is left behind.

There is likewise a significance in the fact that the Scripture records, that after the people had crossed the river, Jordan overflowed again its banks. The water returned with a mighty rush. These returning waters are the types of death and judgment, which will after a while no longer be kept back from rolling over a guilty world.

In the second place, let us notice briefly the fact that the Lord promises to magnify Joshua. We read of it twice. "And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel. * * * (iii:7). On that day the Lord magnified Joshua in the sight of all Israel." (iv:14). We have not mentioned Joshua so far. To speak of him as a type would take another study. Joshua means "Jehovah is salvation." The Greek form for Joshua is Jesus; it is the very name of our Lord. The authorized

version has for instance in Hebrews iv Jesus for Joshua. Joshua is therefore a type of our Lord in resurrection. The magnifying of Joshua stands for Christ's exaltation in resurrection, and it is an exaltation which has only begun and which is yet to be before "All Israel." Christ magnified, exalted in resurrection brings His people in and conquers their enemies.

We must, however, look a little closer at the typical meaning of the passage over Jordan. That we have a type here of the death and resurrection of Christ and His people associated with Him, has been shown so far. But what aspect of the death of Christ is the prominent feature in this passage?

There are three aspects of the death of Christ in its meaning for us. The death of Christ has separated us from judgment and death. There is no more death and judgment for him who believes on Him. The death of Christ has separated us from our enemies, and the death of Christ has separated us to a heavenly place, a heavenly inheritance and heavenly life. In one word, He has brought us out and brought us in.

This is all seen in type in Israel's experience and history. In Egypt the type of the death of Christ is the Paschal Lamb. The blood was sprinkled on the door posts and a guilty people escaped death. "When I shall see the blood I will pass over you," Jehovah had said, and so it was. So it is still. He that believes on the Lord Jesus and His Blood is forever safe under the shelter of that Blood, not because he knows all about the Blood and the great value of the Blood, but because God sees the Blood.

Pursued by their enemies they came to the Red Sea. Here God separated them from Egypt and from their enemies by the passage through the Red Sea; they were brought into the wilderness, while they saw

their enemies dead on the sea shores. The Red Sea signifies the death and resurrection of our Lord and the deliverance wrought in them for the believer. We are in God's eyes now dead to the world, dead to the law and dead to sin. With that passage, that deliverance from their enemies, a wilderness experience began, which ended after they had passed through Jordan and entered the land. We see that by passing over Jordan they were brought in; the wilderness was behind them. It is, therefore, not the aspect of the death of Christ for us in warding off judgment, though that is implied, which is presented unto us in the crossing of Jordan, but it is the fact, the blessed fact, that the death of Christ and His resurrection has brought us into the Heavens. It is the Ephesian aspect of the Gospel, not only dead with Christ, but quickened together with Him, raised up and seated in the Heavens. Brought out of all that is old, into the Heavens, a new man living up yonder in Him who is our life.

A word on the meaning of the wilderness. Egypt means the world. We are taken out of it and still we are in it. The wilderness is likewise a type of the world, what the world now is for one who is in Christ separated from the world. We sing right when we sing:

"This world is a wilderness wide."

May it be always that for us! Alas with many believers it is not. The wilderness is the place of testing, trial and endurance. The number forty indicates that, they were forty years going from Egypt to Canaan. Compare Deut. i:2. And so we are here in the world as a wilderness to be tested and tried. It is in the wilderness we can prove and experience that deliverance which we have in Christ, and that we are dead to

the world and to the Law and to Sin. But in Christ we are in the Heavens.

Let me say also that God looks upon every believer in this threefold sense whether he knows it or not. He sees every soul who has trusted in Christ delivered from judgment, delivered from their enemies and dead as well as raised up and seated in Christ in the Heavens. God has done all this once and for all. Faith must make this real. By Faith we know we have passed out of judgment and rejoice in the fact of the assurance of salvation. How few, after all, of the large number of professing believers enjoy it. Fewer still get to know their deliverance; that they have died with Christ, that they are dead to Sin and to the Law. How joyless is their life, how effort after effort is made to overcome the flesh and the world. The ignorance of this fact of deliverance is responsible for all the strange and unscriptural teachings about us on sanctification and so-called Christian perfection. And Faith must make real the heavenly possession and our heavenly place in Christ Jesus, where He has blessed us with every spiritual blessing. We are brought into it by the power of God in our Lord Jesus Christ, and through His rich mercy by giving us life in Christ. And now to make it our own, to enjoy our heavenly portion, to take possession of it in faith, brings about the conflict of which we will hear later.

II.

What mean ye by these stones? A double memorial was erected by Joshua commemorating this passage through Jordan. A brief study of this in its typical significance will be further helpful to see our position in Christ. "That this may be a sign among you, that

when your children ask their fathers, in time to come, saying, What mean these stones? Then ye shall answer them, that the waters of Jordan were cut off before the ark of the covenant of the Lord, when it passed over Jordan, the waters of Jordan were cut off: and the stones shall be for a memorial unto the children of Israel forever" (iv:6, 7). "And He spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What are these stones? Then shall ye let your children know, saying, Israel came over this Jordan on dry land" (iv:22). A double memorial then. Joshua took the twelve stones and put them up in the midst of Jordan at the identical spot where the ark of the covenant of the Lord had rested. This was one of the memorials to be looked at, and then twelve men took up twelve stones which were gathered at the same place where the ark stood and carried them out of Jordan, to the dry land and in Gilgal these stones were laid down as the second memorial.

We ask then with the children, "What mean these stones?"

In looking out over the river Jordan, there in the midst was a pile of twelve stones and the waves of water rolling over it. What do they mean? As they looked upon it they knew and could tell it to their children, that where these stones were, there stood the ark of the covenant of the Lord, and the waters were cut off. And there in the midst of the river they stood likewise and passed over.

The application of this is easily made. It does not take much discernment to see in this the memorial of the fact that we have died with Christ. We *are* dead and we are to *reckon* ourselves dead with Him. If we desire to know it we have ever to look back to the cross

and remember, who stood there and cut off the waters, and in Him we stood there as well.

The second memorial is the stones taken up out of Jordan and carried to the lodging place, pitched at Gilgal. And as they looked upon these stones and their children asked them, "What mean these stones?" they could point to them and say that as these stones were taken out of Jordan to the dry land, so have we been brought through Jordan to the land. The second memorial is the type of the fact "that we are alive unto God in Christ Jesus our Lord." We are a new creation in Christ Jesus, the old things are passed away, behold all things are become new. It is the memorial which tells us that we are quickened and raised up and seated in the Heavenlies in Him.

These are then the two blessed facts to which we can ever look and must ever look. We are dead, we have died, and therefore we must reckon ourselves dead unto sin. We are alive, we are raised up and brought in to the Heavenlies. That twelve men took out the stones seems to be a type that this concerns all the people of God, as it does in fact. May our lives, our walk give evidence of these facts, as the twelve stones were evidence of them to Israel and their children.

III.

We shall now look briefly to the typical teaching of the fifth chapter, which tells us what happened when Israel got into the land. The place where they camped was Gilgal. The importance of the place and the events which transpired there is seen by the fact that they always returned to this camp after their battles and their victories. When they had taken Jericho they did not return to Gilgal, and Joshua sent some men

from Jericho to Ai, and in consequence of this they suffered that shameful defeat.

Now Gilgal is the first place mentioned. It typifies the place of resurrection for us, and Gilgal is also the place of self-judgment—circumcision (Col. ii:11). Only as we apprehend this, can we successfully carry on the warfare, with faces ever set towards the bright and glorious land, the Heavenlies, and overcome the enemy. We are brought there and stand upon that ground. The church is built upon that rock and the gates of Hades itself can not prevail against it.

1. We notice first the fear which took hold of the enemies of Israel. They were afraid and their hearts melted. Who these enemies were we shall see later. They were instruments of the prince of the power in the air. Their fear denotes Satan's fear. He knew Jehovah, who was with His people, and through whose power and strength they had advanced and crossed over Jordan. The death and resurrection of our Lord has defeated the enemy. Through death He has annulled him who has the power of death, that is, the devil. And so in faith we may look upon all the mighty powers and principalities as conquered, and yet in the warfare we must put on the whole panoply of God to withstand the wiles of the devil.

2. The second event in the fifth chapter is the circumcision of Israel by Joshua. This is recorded in verses 2-9. Here we strike a most vital and important truth. It is this act of Joshua which gives Gilgal its name and character, for Gilgal means "rolling away." Right after circumcision had been carried out 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 Gilgal unto this day" (verse 9).

The reproach of Egypt had rested upon them, the uncircumcised generation, the reproach of being not separated unto the Lord, and by Joshua's act this reproach was taken away. Joshua took the sharp knives and carried out the Word of the Lord.

Now what does circumcision mean? What is it here the type of? It means the literal carrying out of the sentence of death to the flesh. It means the practical application of the death of Christ. It is nothing less than mortifying, keeping down in death the flesh, putting it off.

In this way circumcision is used in the New Testament. Turn for instance to the Epistle to the Colossians. In the second chapter we have the doctrinal teaching of it, and in the third chapter the practical side. "In whom also ye are circumcised with the circumcision made without hands in putting off the body of sin of the flesh by the circumcision of Christ." And in the third chapter we read, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. * * * Mortify therefore your members which are upon the earth."

It is, we repeat it again, the practical carrying out of our *being* dead. The sharp knife has to be applied to the flesh, and the things of the flesh. It will be very painful, it must be painful. If we are not practically entering in doing this, then the reproach of Egypt is upon us. Though we are dead, and God looks upon us as dead judicially, yet when we are conformed to this world and live and act after the fashion of the world, then the reproach of the world is upon us. But if we *act out* the fact of being dead and alive unto God, then is the reproach rolled off from us.

It is here where so many fail. The judgment of self is but little done. And, how can it be done?

Only by the realization of faith that I am seated in Christ in the Heavenlies. First see your place, your possession and position in Christ, then carry out what that place implies. It *cannot* be done in any other way.

This makes clear the reason why they always turned back to Gilgal. It is the place of self-judgment, and that is the place of our strength and power. We are always safe if we get back there. How easy it is to leave it? What is more dangerous in our warfare, defeat or victory? Defeat certainly drives us always to Gilgal, the judgment of self. The danger is after the victory, after we had a rich blessing and had successful service. Oh, how needful it is then to return to Gilgal, to take the same place in weakness before Him, who is our strength.

3. The third event in this chapter is the keeping of the passover. Entered into the land, the land flowing with milk and honey, it was the very next thing after the rolling away of the reproach of Egypt. How they must have rejoiced in that feast? What sweet memories must have come to them? They looked back and remembered in keeping the passover, that they had been in the house of bondage, in Egypt. They remembered that fearful night in which the Lord went through Egypt and slew the first-born, and how He had passed over them on account of the blood, which He saw. They remembered how they had gone in the Red Sea and out to the other shore. They had still a vision of those dead Egyptians there by the sea shore. And vividly before them stood the memorial, the stones telling them of the passage over Jordan. All this must have been before them, for God had promised to

bring them out of Egypt into the land, and He had done it. Notice the difference between the two occasions of keeping the passover. The first they kept as guilty, to be protected by it, the second they kept as delivered and brought into the land. And we too have a precious feast of remembrance, a feast in which we look back and rejoice in the fact of our salvation, our deliverance and our place in the Heavenlies, in Christ Jesus. It is the Feast kept in remembrance of Him, "Do this in remembrance of Me." It is to be kept on the ground of resurrection. Keeping it, it must be done in Gilgal. Only as we apply the principle of Gilgal, can we enjoy the feast and keep it in Spirit and in Truth. Notice the connection between circumcision and worship in the third chapter of Philippians. "For we are the Circumcision which worship God in the Spirit and rejoice in Christ Jesus and have no confidence in the flesh." This is a very marked connection, is it not? It is in fullest accord with the type before us.

4. Closely connected with the feast of passover is the eating of the old corn of the Land. The manna had ceased as soon as they had left the wilderness behind. The manna, the bread come down from heaven, is the type of Christ in the earth, in His humiliation. The corn, the old corn of the Land also typifies Christ, who is the food of His people, but it is Christ in Glory. Christ exalted, Christ up there in the Holy of Holies must be the object of our meditation. We behold the glory of the Lord and are changed into the same image from Glory to Glory. When the heart enjoys the Heavenlies, it enjoys Him as in Glory, and we can say with Paul: Henceforth know we no man after the flesh, even though we have known Christ after the flesh, yet now we know Him so no more (2 Cor. v:16).

But we shall also eat of the hidden manna in heaven (Rev. ii:17).

5. The man with the drawn sword. He who appeared now before Joshua with a drawn sword is the same who appeared to Moses in the burning bush. As He spoke out of the bush to Moses, "Loose thy shoe from off thy foot, for the place whereon thou standest is holy," so He speaks to Joshua. And this Jehovah is our Lord Jesus Christ. He is the captain, the leader. His hosts were Israel then. He went victoriously before them. We are His hosts now, for He is the captain of our salvation. He is the Head of His body. With such a leader, who *can speak of defeat*. What a demonstration of the fact, *God is for us, who can be against us!*

Forward, then, into the land! Forward to the fight to possess our inheritance! But remember it must be by our practical realization in faith of all these things. What a loss for us if we know all these things and do not do them, do not live in the enjoyment of them! But blessed are ye, knowing these things, if ye do them. He is with us, the risen One. Be strong and of good courage.

III—THE ENEMIES AND THE CONFLICT.

(Chapters v-xii.)

We have before us a most interesting portion of the book we study. May it be helpful to us under the blessing of God.

The promise was given in the first chapter, "There shall not be any man able to stand before thee." This plainly indicates the presence of enemies and conflict. Up to the fifth chapter there were no enemies to fight. At the Red Sea the enemies were pursuing them, driving them, so to speak, to enter the sea, but at the crossing of Jordan there is not a single enemy in sight. No sword was lifted by them; no shield against the arrows was needed. But once in the land they face the enemy and the conflict begins. We have learned before the meaning of this. Our heavenly possession is given to us without any fighting for it on our part. But to stand in it, to appropriate all in faith will bring us face to face with the enemy, and the fight begins.

We shall confine ourselves only to the leading features of the warfare as described in Joshua, and shall be obliged to pass by many of the details.

I. Let us glance first at the historical account and see the order of the conflict.

II. The typical application.

I.

If you turn once more to the third chapter and tenth verse you will read the names of the enemies whom Israel had to fight. "And Joshua said, Hereby shall ye 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 Perrizites, and Girgashites, and the Amorites and the Jebusites." These seven nations persistently opposed Israel. Who were they? As far as we know they were nearly all the descendants of Canaan. Canaan, as we learn from the book of Genesis, was the son of Ham. Ham means, translated, "blackened, sunburnt." Upon him and his descendants rested the curse. These Canaanites, an accursed race, had settled, we fully believe, under the leadership of Satan himself, in Israel's own land.

They were usurpers of a land which was not theirs; they had made themselves thoroughly at home in it, as if it were their own. Furthermore, they were steeped in wickedness. Immoralities of the most abominable kind were connected with their idolatries. They also practiced sorcery, divinations, they asked the dead and had familiar spirits among them, or as we would call it in the twentieth century, "they consulted mediums." In one word, Satan and his hosts had complete control of them. That land and these nations were his stronghold. It would be intensely interesting to translate all the names which we have in the Book of Joshua. The names of these nations, their kings, their cities, the places of battle, would teach us much, but we must refrain from this. Canaanite means, One who stoops down, that is, a merchant who puts his goods on the ground, is earth-bent. Amorite—"the one who is exalted, makes himself high"; the Perrizite—"one with domineering power"; "the weller forth of dark waters," the Girgashite; and the Jebusite, the "one who stamps down." All highly significant names.

These nations were exceedingly strong and powerful. Perhaps resources were at their command of which we know very little. Evil powers manifested themselves

through them. Jericho was a strongly fortified city. All in the land seemed to be under a well ordered government. The King supreme was Adoni-zedec, of whom we shall hear more. He was king of Jerusalem, the head of the Jebusites. Besides him there were numerous other kings, ruling over different principalities; all powerful.

As we study their behavior we find they were afraid. They were terrified and knew their own fate. They knew Israel to be the owner of the land who had come with the power of the Lord to evict them. Jericho was panic stricken. Nevertheless did they fight with much courage. By their powerful physique, many of them being giants, they inspired terror. If they did not succeed in open warfare they tried strategy. The inhabitants of Gibeon practiced this with their mouldy bread and their old wineskins. Their cunning surely was satanic. They likewise formed alliances among themselves. Every foot of ground they disputed, and as we learn from the record, Israel did not succeed in driving them out completely.

The conflict was divinely commanded, and the Lord Himself was the leader. With Him as leader there was certainly no necessity for defeat. If defeat came, it could only be through the failure of his people.

First, Israel rested and enjoyed the old corn of the land, while Joshua looks upon the Lord Himself with the drawn sword, and then they go forward. The conflict starts from Gilgal, and after the victory is won, the return is made to Gilgal. The walls of Jericho fall down under the blowing of the jubilee trumpets and the shout of the people. Defeat follows at Ai. It is occasioned by an unjudged evil among them. A very hard fight follows to recover the lost territory.

The cunning of the Gibeonites comes next. They

succeeded in becoming allied with Israel, because Israel had not asked the Lord. It becomes the occasion of much misery to Israel. On account of the Gibeonites who joined Israel, Adoni-zedec is wrought up and he forms a confederacy of four kings and the five kings of the Amorites. The great battle is fought in which Israel is victorious and the Lord lengthened the day. A new and more powerful confederacy of nations, much people, even as the sand that is upon the sea shore is advancing against Israel. The Lord gives them into the hands of Joshua at the battle of Merom. King Hazor and his confederate kings are slain and the power of these allied nations is broken. The last which were cut off were the Anakim, the Giants. None were left except in Gaza, Gath, and in Ashdod. Then the land rested from war.

II.

Let us now see what is the typical meaning of these enemies and the conflict which Israel had in the land to possess it. Here, perhaps as nowhere else in this book, the words of the Apostle find an application, "All this happened unto them for types." It is all written for our learning. May we be all learners at the feet of our Lord.

The enemies which Israel encountered are the types of our enemies, and the conflict the type of our conflict. There is, however, a difference. Israel's enemies were flesh and blood and ours are not. Israel's conflict was in the earth, ours is in the Heavens. Israel was asked to drive them out, we are not asked to drive out the enemy, but to resist him. Israel's land rested from the wars, we shall not rest until we are glorified in Heaven.

We shall have to read from the Epistle to the Ephe-

sians to see our warfare, which corresponds to the warfare of Israel in the land. It has been stated before, that in Ephesians we have our heavenly place in Christ Jesus, every spiritual blessing in the Heavens put on our side. Our testimony and our walk, therefore, is to be heavenly, and our warfare is likewise in the Heavens; but actually we are on earth.

In the sixth chapter of Ephesians we find the words which tell us of the warfare which is ours.

"Finally, brethren, be strong in the Lord, and in the might of His strength. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil: because our struggle is not against blood and flesh, but against principalities, against authorities, against the world rulers of this darkness, against spiritual power of wickedness in the Heavens. For this reason take to you the whole armor of God that ye may be able to withstand in the evil day, and, having done all things, to stand. Stand, therefore, having girt about your loins with truth, and having put on the breastplate of righteousness, and shod your feet with the preparation of the glad tidings of peace, besides all these having taken the shield of faith with which ye will be able to quench the burning darts of the wicked one. Have also the helmet of salvation, and the sword of the Spirit, which is God's Word" (Ephes. vi:10-17).

Here is the full description of our conflict and the description of our enemies as well as what is expected of us in this combat, namely, to withstand and to stand.

First of all, a few words on what this conflict is not. There is much that is called conflict, and which no doubt is a conflict in a certain sense, but which is not Christian conflict. For instance, Christian believers speak of doubts about their salvation. They are un-

settled. After having sinned, they fear that they have lost peace with God and are no longer saved. One often hears such experiences stated, and they are called "conflicts." But this is not conflict, but rather the fruit, the outcome of unbelief in the Word of God and ignorance of the blessed Gospel.

Christian conflict is likewise not the lusting of the flesh against the Spirit. That such a conflict exists in every believer we know only too well. But we are never asked in the Word to fight the flesh. We are told that we are dead to sin and that we shall reckon ourselves dead unto sin. The old man is crucified; as Paul says, "I have been crucified with Christ." Whenever the flesh comes up—and when will it not, in some shape or other?—we must not fight it, but judge it as dead, keep it down in death. A dead thing needs not to be fought. It is this lesson which so few, after all, learn. Many Christians continue to fight the flesh instead of reckoning themselves dead to it. Sin is not dead to us, but we are dead to it. True Christian conflict is something different. It is conflict with the devil and with his hosts.

The Canaanites are, therefore, types of the evil powers with whom we have the conflict, whom we are to resist. Adoni-zedec is the type of the devil, and the kings of Canaan, the types of the principalities and the authorities. These evil beings oppose the possession and enjoyment of our heavenly place in Christ Jesus, as the Canaanites opposed Israel in the land.

Will you read Ephesians iii:10, 11, "In order that now to the principalities and authorities in the heavens might be made known through the church the all various wisdom of God, according to the purpose of the ages, which He purposed in Christ Jesus our Lord." This is a very significant verse. Angels are undoubt-

edly meant first of all. But another application is also permissible. As the Canaanites knew what God had done for Israel, in bringing them out of Egypt and across Jordan, so the devil and his hosts know of the place the church and the believer in Christ occupies. Christ in His triumph, having triumphed over the principalities and authorities in the Heavens, now shows the trophy of His victory to these principalities and authorities who still occupy in the heavens a place which is not theirs, out of which they shall be driven by Michael (Rev. xii). They, knowing this, hate us and wish to keep us from enjoying our portion, for they can never keep us out from that which God has given us.

Their aim, therefore, is like the aim of the Canaanites, to keep us back, to hinder us in advancing and taking possession of the land, to realize in faith our place we have. He does not want us to enjoy now, this very moment, our position in the heavens, and finds a thousand wiles and a thousand ways to hinder, to harass us.

Few believers, it is true, know anything of it. They are ever in conflict with themselves. But you begin to place yourselves where the grace of God has placed you, and you will soon be in conflict and have to stand against the wiles of the devil.

But Satan works through instruments. The Canaanites were his instruments. The fortifications of Jericho, as well as the beauty and fragrance of it, were all through the enemy. The Gibeonites had their cunning from the father of lies, the devil. What instrumentalities does he use with us to keep us from realizing and enjoying our possession?

In the passage read from Ephesians we find mentioned "the world rulers of this darkness." The world

is under the sway of Satan; he is the god of this age, and the world, the political, the religious world, so called, and all that we find in the world, to which we no longer belong, is the instrument through which he attacks us and against which we have to stand and to withstand.

This is not only clear from the words used in Ephesians, but the warfare in Joshua typifies this very strongly. We repeat, Canaanite means one who stoops down, a merchant who is occupied with the earthly things. If we follow this we will find a very strong connection with Babylon. Babylon is opposing the purposes of God, and in the book of Revelation we see a religious and commercial Babylon as the consummation of this present evil age.

Jericho is the world as such, Ai represents likewise the world; and the clever Gibeonites, with their pious talk, the religious world, antagonistic to the Heavens.

Through the world, which the enemy controls, the lust of the flesh, the lust of the eyes, the pride of life and all that which is in the world, the enemy attempts to keep us back from realizing our heavenly portion and enjoying every spiritual blessing wherewith we are blessed in the Heavens.

Jericho is a type of the world. It means fragrance. It stands at the very gate of the land and is the first stronghold of the enemy which is taken.

In our next study we shall show some of the dispensational lessons which the breaking down of the walls of Jericho suggest. They were broken down "without hands." As Jericho falls and is laid in ruins as soon as Israel is in the land, so is the world through faith laid in ruins for the believer who apprehends his place in the Heavens. Our faith is the victory which overcomes the world. A curse was laid upon the re-

building of Jericho at that time, and thus faith looks upon the world and the power of the world as broken. It was a wonderful victory, the fall of Jericho. It was faith which obtained the victory, a faith which trusted implicitly in the Lord, a faith which carried out the Word of the Lord and which took nothing from the world. Surely we all looked upon the world as overcome, and judged it as being ruins when first we beheld our inheritance in the Heavens. But it is not sufficient that it is done once. The ruins have to be maintained. It cannot be built again. Alas! how often it is.

Furthermore, we might say we come again and again to Jerichoes in our lives. How many they are and how different the power of the enemy through the world! How high these walls, these hindrances, these obstacles in the way! The enemy knows how to magnify these by which he wishes to inspire us with fear. And then we often do what the Israelites did not do. We measure the walls, we speak of the difficulties, the perplexities which are in our way. We reckon with the difficulties instead of reckoning with the Lord who can break down the walls of Jericho. It is by these Jerichoes, these worldly circumstances, the enemy attempts to keep us from enjoying the land and to fully maintain our heavenly calling and place. But as faith looks to the Lord and trusts Him, the walls fall down again and again. How many falling walls of Jericho have we seen in our lives? We can and should see them all falling, and over the ruins of the world step on towards new conquests and new enjoyment of the good things. We learn next that the victory was dangerous for Israel. They did not return to Gilgal, the place of self-judgment. They became self-confident and thought they had now accomplished such a great deed that the rest

would be child's play. What after all had they done to break down the walls? Nothing, in fact. They simply had carried out what the Lord had commanded, and then gone into the city and slain the enemy, who, perhaps, made no resistance. It is after our victories, after our deliverance, we have earnestly to watch and pray and return to the safe place, which is upon our knees in Gilgal.

The little place Ai brings the defeat which will always follow self-confidence. Joshua sent men to view Ai, and he did it without authority. There was no necessity to send spies again. Small or great, as the cities and towns might be, the Lord had given them all in Israel's hands. The sending out of the men was an act of unbelief. And as they return and report Ai an insignificant place, without walls, they recommend that only two or three thousand men be sent up. The result is Israel suffered loss. And so shall we be defeated if we act in self-confidence. But have you ever noticed the close connection which is between Jericho and Ai? Ai translated means "ruins." We find it the first time in the xii chapter of Genesis. Abraham, in the very same land, perhaps watched by the Canaanites, who were there, had built his altar between Bethel and Ai. He worshipped with his face towards Bethel, the house of God; and Ai was back of him; he had his back towards it. It is as we should worship, with our backs turned upon a world which we consider to be in ruins. Here is the connection with Jericho. Jericho had become Ai and Ai is Jericho. Faith has laid the world in ruins, but out of the ruins the world may rise again; that is the lesson.

And another terrible connection which exists between Jericho and Ai; Achan had sinned. The shekels of silver and of gold and the Babylonian garment there

in Jericho had captivated him. He confesses, "I saw, I coveted, and I took." The same old story which was first acted in Eden was repeated. In the midst of Israel was an evil which was not judged, and it proves itself to be the most powerful confederate against Israel in the warfare and leads to defeat.

It is so with us. As soon as we cling to anything which is of the world, and do not judge the accursed thing, the enemy gets an advantage over us, and we cannot enjoy the victory over the world and cannot advance in the things of Christ. Ah, the many Achans in our hearts! Let us judge evil at Gilgal, put it away out of sight, and then we shall be victorious.

A word about the Gibeonites. You will notice that the greatest stress in Ephesians about our warfare is laid upon the fact that the devil uses strategy. We are to stand against the wiles of the devil. Elsewhere we read that Satan transforms himself into an angel of light. I think he uses strategy, his wiles, more than anything else to defeat us, make us unhappy and keep us from the enjoyment of our spiritual blessings. The Gibeonites were Hivites and they came with the most subtle cunning. Not only had they their mouldy bread and old wineskins at hand, as a kind of credential to back up their lies, but they talked very cleverly about the Lord God and very piously said they came to them "because of the name of the Lord thy God." They were deceivers, put to this artifice by the devil. Israel had to stand much misery on account of this unholy alliance into which they entered. The enemy knew how to use it to his own advantage.

And what are the wiles of the devil? We have to look to the so-called religious world to find what they are. This world professes to be religious and talks and sings piously and speaks of God and of Christ, but at

heart it is phariseism, hypocrisy and an enemy of the cross of the Lord Jesus Christ. This may be termed strong language, but it is not at all too strong. When such came to John the Baptist to be baptized, as if they were repentant sinners, he called them a "generation of vipers," that is, a progeny of that old serpent the devil. "Ye foolish Galatians, who has bewitched you?" we read in Galatians. This going back under the law, this ritualism, conforming to the things which are passed, is witchery. It is by these that the devil practices his wiles and ever tries to get us into bondage and into something which is not according to Christ.

This law keeping, ritualistic Christendom, with its hypocrisies and lies, belongs to the wiles of the devil, and many a one saved by grace has become ensnared by these Gibeonites.

In Colossians, you read of the wiles of the devil; philosophies, speculations, traditions of men, intruding into the things which men have not seen, and not holding the Head, that is Christ. So the Spirit of God has to tell them that they are complete in Christ and have need of no such things. But how many are being spoiled in our day by these wiles of the devil? How many are hindered by these seductive doctrines, these cunningly devised fables, and are led away from their true enjoyment of the land, the Heavens. Christian Science, Russellism, Spiritism, Theosophy, New Thoughtism and a host of other "isms" belong to the tribe of the Gibeonites. And as it was with the Gibeonites, these associations become the source of misery and unhappy conflict.

World reforming, mixing with the politics of this world, is another of the wiles of the devil. World reformers and "Christian" politicians can talk as piously and nicely as the Gibeonites, but woe unto the

believer who makes common cause with them! He will surely lose his joy, his delight in the things which are above. He will not be able to realize his heavenly place.

These wiles of the devil are multiplying. We need to stand and meet them with the sword of the Spirit.

But how could these Gibeonites ever deceive the people of God? The story is soon told, "They asked not counsel of the Lord." They did not go to the Lord to ask what they were to do. Oh, the lesson which is for us in this! More waiting on God is the demand of the present time.

As Jericho and Ai are connected, so is the defeat of Israel by the Gibeonites and the great battle between Israel and Adoni-zedec with the four and five kings. Adoni-zedec forms an alliance to come against Gibeon. Israel has to face the leading king of the land, and on that day gains a decisive victory.

Adoni-zedec means "the Lord is righteous." What a name for such a fearful being as the Jebusite king over Jerusalem. He is a mimicry of that other one who was king of Salem, king of righteousness, and who is a type of our Lord, Melchizedec, meaning king of righteousness, and king of peace. Adoni-zedec stands for Satan himself, that wonderful but fallen being, and as a type of that man of sin and son of perdition, anti-Christ, who, as false king will some day sit in Jerusalem. Satan faces Israel in the person of Adoni-zedec. But Israel comes up from Gilgal and prevails against him.

And so there is a corresponding warfare for us. This Adoni-zedec acts as an accuser and a former of an alliance against Israel. Satan is that. He is the accuser of the brethren before God, ever accusing and conspiring against them. How little we know of what is going on up yonder. The first and second chapters

in the book of Job lift the veil a little. So we may look upon this great battle as a type of the conflict when Satan, with all his powers, his principalities and authorities, after he has accused us before God, presses down upon us. But, coming up from Gilgal, we shall prevail.

And there was a still stronger alliance under King Hazor. How it shows that Satan will not be satisfied, till he brings all his resources to bear upon us to rob us of that which is ours!

We do not explain fully the armor. It is the panoply of God. If God himself supplied the shield and the sword, the breastplate and the shoes for Israel in this warfare, we do not know. We know they had shoes and garments which lasted them for forty years. But God supplies the panoply for us, and puts the sword into our hands. There is not a single weapon for the back. The shield cannot be for the back, for it is to catch the fiery darts of the enemy, another mode of attack upon us. We are to stand, to maintain, to withstand. Notice how often this is repeated.

Dear friends, we are living in the evil day in which our enemies press upon us and attack us in our heavenly position. May we put on the whole panoply of God. Soon we shall need it no more. Soon God, the God of Peace, will bruise Satan under our feet completely, and the land which is ours now will ever be ours in fact. May we fight and fight in faith and resist the devil.

IV.—THE DISPENSATIONAL ASPECT OF THE BOOK OF JOSHUA.

The book of Joshua, with the record of these various and important events, the typical meaning which we could study in part, has also a very marked dispensational aspect. It foreshadows throughout, the great coming events in which Israel, Israel's land and the nations are concerned. The study of these events is never out of place, especially in these last days.

Everything in Israel's history is prophetic. The events connected with the lives of the Patriarchs, Abraham, Isaac, and Jacob, as well as Joseph, are prophetic. Israel in the furnace in Egypt foreshadows Babylon and the great dispersion in which they are now. Their persecutors then were Gentiles, who hated them and would not let them go, as Gentiles are troubling them now. Their remarkable preservation and increase are the types of their miraculous keeping, and not less miraculous increase among the nations. The countries where the Jews are mostly persecuted produce the strongest evidence in this direction. The plagues which fell upon Egypt are typical of the judgments of God, which will fall upon the nations at the end of this age. Their exodus from Egypt under the leadership of Moses, whom they had rejected when he came to them the first time, foreshadows the gathering of Israel and their future exodus from the land of the north and from all countries, under the leadership of Christ, at His second coming. The passage through the Red Sea, the slain enemies and their Song of Praise in Exodus xv, all have their dispensational aspect. So has the visible presence of Jehovah in Glory, for as He

was there with His people, so will He be with them again.

The utterances of Balaam are prophecies concerning the future of Israel. The looking of the people upon the brazen serpent and their healing may also be taken as a type of looking upon Him whom they have pierced. In the same manner almost everything is a dispensational foreshadowing in the Book of Joshua. From chapter to chapter we might advance and learn from these events what God in His mercy will yet do for His earthly people.

We shall confine ourselves to seven events only.

I. The Possession of the Land. That land, in its great dimensions, is still Israel's promised land as much as it ever was. The promises are Israel's, and they have yet to possess that goodly and large land, including Lebanon, and from the Euphrates to the Nile. This is generally denied. Here we have to point to the unscriptural mode of interpreting God's Word by spiritualizing everything and annulling the covenants of God. Most Christian believers declare that Canaan is Heaven, and that God will ever keep the promises which He made to Abraham and his seed, seems to them almost an impossibility. To say Israel will never receive the land and possess it in the dimensions in which they never have possessed it, amounts to the same as accusing God of breaking His promises and setting aside the truth of His Word. But as surely as we who have believed are the heirs of God and the joint heirs with our Lord Jesus Christ, so surely will Israel inherit and possess the land. As there was a definite time for Israel to cross Jordan and to take possession of the land, so is there a definite time when God will bring them in again. It will be when the measure of

the wickedness of the nations, who hold the land in their possession, is filled up, as it was filled up then. In that time God will remember the covenant, and He will give the land back to His people and bring them in, as He brought them in through Joshua and said, "I will give it to them."

The land is God's gift. I often talked with Jews who are Zionists. Some months ago a Zionist leader spoke to me enthusiastically of their plans to get the land back by purchase and obtain it gradually. After he was through I put a simple question to him: What would you think, if your horse were stolen by a thief, and you knowing the thief, would go to him and offer him a hundred dollars to buy back your horse? Would it not be a most nonsensical as well as unjust dealing? He had to assent to it. So, I asked him, are you Zionists trying to buy back your land from him who has no right to have that land, whose property it is not? And besides this land is not to be bought and not to be sold. Alas! the blindness of Israel! Deut. xxx gives us the promise and conditions concerning the occupation of the land by Israel. And surely the signs of the times indicate that Israel's wilderness wanderings will soon be over.

II. Let us consider briefly Joshua, the one who brings them in. Joshua, Jehovah is Salvation, was the Second One, and he brought them in. The first one, Moses, could not bring them in. Nearly all the first and second things typify the first and second coming of Christ. So Moses is the type of Christ's first coming, and Joshua the type of Christ risen and coming again. The law could not bring them in. The law was given by Moses, but grace and truth came by Jesus Christ. It is at the second visible and glorious coming of Christ

that Israel will receive the land. He will bring them to their God-given inheritance. We read nothing that the people under Joshua were stiff-necked: they were obedient and submissive, willing followers of Him who led them forth. So in that coming restoration Israel will be obedient and followers of Him who is their leader. Joshua was magnified before the eyes of all Israel, and Christ will be magnified in their coming return to the land and in the possession of it. At the close of the fourth chapter we read that all the people of the earth will know and fear the Lord. This surely will be accomplished when Jehovah-Jesus redeems His people and heals their backslidings.

III. The Spies and Rahab give us other dispensational lessons. We have said nothing in our former addresses on the very instructive event in the second chapter. God's abounding Grace is illustrated in the salvation of Rahab and her house. In the New Testament we find her with the three other women (perhaps all four Gentiles) in the genealogy of our Lord in the first chapter of Matthew. We read of her in the chapter of the witnesses of faith in Hebrews xi, and in the Epistle of James her works are made prominent. The scarlet line in her window, the house marked by the color which is gained by the crushing of the worm, speaks of the blood, under which she was sheltered. It is the blessed Gospel which is illustrated in her case. But it has also another application.

The two spies entered the land in advance of the whole nation. They were faithful and courageous men and took their lives into their hands. They may well be taken as a type of the faithful Jewish remnant, which will be a kind of an advance guard entering the land before all Israel is brought in. The King of Jericho,

who seeks their life, is the type of that other wicked king yet to come.

Their flight to the mountains reminds us of the word in Matthew xxiv, "Let them which be in Judea flee unto the mountains." Rahab, who believed and hid the spies and was saved on account of her faith and works, foreshadows those of the nations who believe in the coming judgment and do good to that remnant of Israel. They are those to whom the Lord will say, "What ye have done to the least of these my brethren that have ye done unto Me." Rahab was saved and could remain in the land and enjoy the earthly blessings with Israel. So the nations, who have fed and clothed and done good to the Lord's brethren will be delivered out of the judgment and be preserved.

IV. The events at Gilgal have a prophetic significance. The circumcision of Israel, as carried out by Joshua, is the type of a circumcision which the Lord will accomplish for the whole nation. In the chapter to which we referred before, Deut. xxx, we read the promise, "And the Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul, that thou mayest live." "Behold I will gather them out of all countries, whither I have driven them in mine anger, and in my fury and in my great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God. And I will give them one heart, and one way, that they may fear me forever, for the good of them, and of their children after them" (Jer. xxxii: 37-39). Or take another word of the Lord written in one of the great restoration prophecies in Ezekiel: "Then I will sprinkle clean water upon you and ye

shall be clean: from all your filthiness and from all your idols will I cleanse you. And a new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. * * *” (Ezekiel xxxvi:25-28). This is the new birth, which Nicodemus did not understand (John iii:9, 10). Then the reproach which has rested upon them for so long will be rolled away, and they will be no longer the tail of the nations, but the head.

Israel will also keep in the land the feasts of joy, and eat of the old corn of the land. What a grand ritual it will be which they will observe! What a glorious time it will be when the land gives again the increase, and the latter rain will be upon it and milk and honey will flow once more! “Then it shall no more be said, As the Lord liveth, that brought the children of Israel out of the land of Egypt. But, The Lord liveth, that brought up the children of Israel from the land of the north and from all the lands whither He had driven them” (Jer. xvi:14-16).

V. The fall of Jericho and overthrow of Israel's enemies. This is a rich section full of dispensational applications. We can only point out a very few of them. Jericho is the type of the world ripe for judgment. Jericho surrounded by its high and strong walls, a perfect picture of the walls of unbelief, wickedness, apostasy and evil in general.

Seven days, Israel was to march around, and seven priests with seven trumpets, and on the seventh day, they had to march around seven times and blow the seven trumpets. All this was preparatory for the judgment to come. How it all reminds us of the book in which the number seven is very prominent. Seven

seals, seven trumpets and seven vials are connected with judgment in the Book of Revelation. The trumpets, however, in Joshua, are not the trumpets of judgment, but they are the trumpets of Jubilee. The great Jubilee will be ushered in with the fall of Jericho, with the execution of God's judgment upon Babylon.

The walls of Jericho fell without a sword being lifted up against them. The breath of the Lord blew them over. So shall the day come when the breath of the Lord will fall upon all that which is high and lofty. The stone will fall out of heaven and smite the image of world power and world rule, and ruins complete will be the result, never to be built again (Daniel ii).

The warfare which Israel carried on is likewise a prophetic foreshadowing. The same land which was once inhabited by nations who had ripened for judgment is again in the possession of the enemy, who has taken it, and the nations which hold Palestine and stretch out their hands to possess it, are practicing the same abominations as the Canaanites did. The nations of our day are getting ripe for judgment. In Israel's land, Adoni-zedec, the Lord is righteous, was king of Jerusalem and Israel had to confront confederacies of nations. Adoni-zedec is the type of Satan himself, and the man of sin. Israel was used to execute God's vengeance upon these nations. It will be repeated in the future, “Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations and with thee will I destroy kingdoms” (Jer. xxi:20). Read also Micah v:8, 9; Ez. xxxix:10; Zech. xii:6; Zech. xiv:14.

VI. The battle at Gibeon. It is the most remarkable battle in the Book of Joshua. There was no day like that before it or after it, that the Lord hearkened unto the voice of a man; for the Lord fought for Israel.

The sun stood still and the moon stayed until the people had avenged themselves upon their enemies (chapter x). Infidels and higher critics have sneered at this miracle and have ridiculed it. As if God could not set aside the laws of nature He has created and laid down for the government of the universe. However, that remarkable day will be repeated. It foreshadows the day of the Lord. Turn to Habakkuk iii: "The sun and the moon stood still in their habitation, at the light of thine arrows they went, at the shining of thy glittering spear. Thou didst march through the land in indignation. Thou didst thresh the nations in anger. Thou wentest forth for the salvation of thy people, for salvation with them anointed; thou woundest the dead out of the house of the wicked, by laying bare the foundation unto the neck." That day Habakkuk saw is the day of our Lord's glorious appearing.

VII. The division of the Land and Israel's rest.

They were brought in, the land was divided unto them by lot, and though it was not a permanent rest, yet had the land rest from wars for a time and the tabernacle was set up at Shiloh, which means peace. The promises to Israel tell us that when they are brought in again, they shall no more be plucked up out of the land. There is yet a *sabbatismos*, a great Sabbath-keeping, for them and by them. It will be after the Lord has come. Then the land will be redivided. In the prophet Ezekiel, we find the redivision by lot. Chapters xlvii and xlviii. Israel's glorious land will become, with that division and the magnificent temple, the center of the world. And so have we in the Book of Joshua a double joy set before us. The joy of knowing our portion and inheritance and the joy of knowing Israel's portion and future.

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