

Unfolding Unveiling: Studies of Christ Revealed in the Types of Joshua, David, and Solomon

Part Two: Joshua

Chapter Three: At the Jordan

The Ark of the Covenant

Before going any further, we must pause to examine the object that typified the source of Spiritual life for Israel and its ramifications upon life in the Land, which object is the ark of the covenant. The ark, built during Israel's stay at Sinai, represented the Lord who dwelt in the midst of His people, and a brief study of it will aid us immensely in understanding how it is that the Lord dwells in His body today.

The ark of the covenant represents the full and complete reality of IN Christ as a constant factor, in contrast to the ever unfolding mind of God as He deals with His people and reveals His Son in stages. The ark is where the fullness of the Godhead dwells (cf. Col. 2:9-10). It is that which is full and complete in the mind of God. It is a vessel; indeed, the word "ark" means a box or a vessel. It is the place where things get put IN. In the beginning was the Word. The Word lived IN the full counsel of God.

As such, the ark was the beginning point and source for all other spiritual truth and reality for Israel, just as Christ is that for us. The tabernacle, and later the temple, were simply the outworking of the reality found IN the ark, that reality being the changeless and complete truths pertaining to His people, His relationship to them, and ultimately the people themselves. The ark is the beginning of the complete thought of God.

The entire Land and all that takes place in it represents the complete thought of God as it is found in Christ. It is invisible to the natural eye because it is not a natural reality. The threefold unveiling of Christ is spiritual, and the Land is spiritual; even the people are spiritual in the sense that they do not represent God's people on the earth but those who are in Christ.

Those who spent time in the Lord's presence at the Ark, namely Joshua, Samuel, and David, ended up seeing the Lord and living in His realm. When we live from the ark, when we derive our identity and existence from being in the Beginning, we see His heart and mind, and no matter what our function is or at what point we are in the process of God's plan (for Joshua, Samuel and David had very different roles, none of which were alike or overlapped), we continue to live from the whole, the place of completion, and not from the place where we function.

In God's mind before the foundation of the world, His eternal plan had been formulated and worked out in every detail; it was as good as done. Through the ages, both before and after the historical Cross, there have been those who lived according to the whole counsel of God. These are few because most people live according to what God is doing right now. But to live according to the full counsel of God is to live by the ark of the covenant. In the ark is God's completed work in intent, and those who live here live by faith indeed since not all of God's mind can be manifesting all at once. This reality is not to be drug down into the old creation and lived there. Keep it in Christ where it belongs, and seek to learn how to enter IN.

The River Jordan: Identified in the Cross

The realization of the Lord's plans for Israel truly begin at the crossing of the Jordan, for it is here for the first time that they begin to live where he placed them at the crossing of the Red Sea, in the Land of Promise. In contrast to the crossing of the Red Sea as a type of Israel being born again at the Cross, the crossing of the Jordan is the apprehending of one element of the Cross by faith in the hearts of Israel.

It is at the Jordan that they leave the wilderness behind forever, never to return to the old, natural mindset. It is here where they embrace fully, for the first time, the Lord's eternal realm as their own, which was His intent for them all along. It is here, then, that Israel begins to live in the purpose for which they were called in Abraham: to be a great nation in a revealed Land (cf. Gen. 12:1-2). All of their history in the wilderness up to this point has been only so much directionless, fruitless journeying until Israel could be convinced of the futility of, and therefore God's judgment upon, their carnal mindset. In contrast, at the Jordan Israel receives the work of the Lamb and their subsequent passage through the Red Sea not only as the ransom for their freedom but as something to be identified in as the beginning and the purpose for their existence.

The Jordan is the place where the believer allows the Cross to be not only the place where his sins are forgiven, but God's chosen instrument to separate him from the old so that he can identify in the new – in the Land. It is here that the power of the Cross begins to be seen for what it is: a living, powerful reality, the ramifications of which supersede the old nature in the one who receives Christ's death as his own. The Jordan, once crossed in understanding and in faith, is an unbridgeable chasm that separates us from the old forever! What lies before this believer now is the realization of the eternal plan of God in and through him, as long as he continues to embrace the Cross as his source and identity.

Our calling is this: to abide in Christ forever. As we do, all that was completed at the Cross will be worked in us as it is forever unfolding before us by revelation, that we might be to the praise of His glory! Let us proceed, then, into the riches of His grace that lay before us.

Burial

Burial is absolutely fundamental if one desires to live raised up in Christ, in the New Creation. Romans 6:4 is one of three verses in the New Testament that even mentions the word, the other two being I Corinthians 15:4 and Colossians 2:12. Burial is putting out of sight and out of mind that which is dead. We bury a person who is dead as an act of finality and so that the decaying flesh will not contaminate those still living or their environment.

In spiritual matters, we must not only come to the realization that the old man is dead and the old creation is passed away; we must have all of its reality washed from our minds so that none of the world will be brought over into the Land – the new – and contaminate that which is of God. Of course, in reality this could never happen. Jesus' work at the Cross was final and irreversible. But in our minds, we can mix the two realms without realizing it, unless we allow the Holy Spirit to work the reality of burial in us. Burial completely separates the old from the new so that the resurrection, in our understanding, is the beginning of a completely new creation rather than a new beginning for the old. Resurrection does not contain the strains of the old life or the stench of death and decay of the old life.

The best picture of this in the Old Testament is found in the stones placed at the bottom of the Jordan in Joshua 4:9, 18. The stones were taken from the wilderness side of the Jordan and placed at the priests' feet as they stood in the riverbed. When they came up on the other side, the waters returned to their course, and the stones were covered, never to be seen again. Because of burial, Israel was able to leave their wilderness mentality and failures behind at the bottom of the Jordan, thus freeing them to go on and wage war and possess the Land in victory. If they had left their wilderness behavior at the bottom of the Jordan and brought the memory of it in with them, that would have still been enough of the old natural creation to keep them from abiding in the heavenly places. Hebrews 11:15 speaks of being mindful of the country of which we have come out.

A mind tainted with the old creation was definitely a huge problem in the wilderness, one that was a contributing factor to most of Israel's problems. They had been made a New Creation at the Red Sea, but they were living from the old creation's viewpoint. It was this mixture, this continuation of the old into the new that had barred Israel's entrance into the Land 40 years before!

Death removes us out of the old reality, and burial removes the memory of the old reality out of us. The dispossession of the inhabitants would have been rendered impossible for Israel if they continued to behave like creatures of the natural realm, but the embracing of the Cross as their identity was coupled by the rejection of all that the Cross had put to death. Therefore they were truly free to live in the heavenlies and wage successful war in the Land.

We cannot truly abide in Christ unless the old is not only dead but buried. We cannot allow the stench and disease of the old dead creation to taint our environment in Christ. Nor can we allow any lack of finality in our understanding concerning our death with Christ make us unsure of our complete and victorious position in Christ!

Anywhere that we see the word “new”, there has not only been a death, but a burial so that there is no old left to even look at. Romans 6:4 says, “...That ye might walk in newness of life.” There will be no walking in the new until there is a burial of the old.

The word “burial” is not mentioned frequently in the New Testament Scriptures, but it is necessary. It is implied everywhere, especially where the new is mentioned. It isn’t obvious to the natural eye in the Scriptures. It can only be revealed. But wherever there is “new”, there must have been a burial. “Looking away” and “looking unto” imply burial since you are choosing to only consider the Lord. Abraham “considered not his own body, now dead.” This is burial. In order for us to take the Land, it is not enough to know that we are dead with Christ; to be truly free of the old creation we must consider not that which is dead!

The Land and Being One with Christ

“For if we have been planted together in the likeness of His death, we shall be also of the resurrection...”

Romans 6:5

This is not a promise for the future; this is for now. It is the sure reality for those who identify with Christ in His death. This verse is not to reassure us of our mansion that awaits us in heaven but to reveal that the life that filled Christ at His resurrection has become our own. Israel passing over the Jordan into the Land is a type of living by the life that raised Christ Jesus from the dead!

The promise in Romans 6:5 is that if we receive His death, we automatically possess His resurrection. There is no working, no striving necessary on our part; all that is required of us is to believe that Jesus’ death was our own. All that we learn and experience in the Resurrection, then, is not of our own doing or initiative. All of it is a result of being planted in Jesus’ death. What a wonderful, beautiful Land it is with which God has blessed us! All that is there, all that has been given to us of Christ simply needs possessing. We do not believe it into existence, we do not have to measure up to a standard to convince the Lord that we are worthy recipients of it. It is simply ours by virtue of identifying in the right death.

It is God’s intention that we possess the Land, which represents how He gave us Christ by making us one with Him. Because we are joined forever, what is Christ is now accounted as us. This is what He means when He says that He loves us as Himself (cf. Eph. 5:28). We are counted to be Him in God’s eyes. Or, what is Christ is given to us. It is all by union.

The Land, then, is all about resurrection, as it is what is on the other side of the Jordan. Abiding in Christ and union with Christ is the resurrection. The Land is given, just as we are joined to Christ in His resurrection. As we study Israel living in the Land, we will know what it is to live in the resurrection.

Christ Magnified at His Unveiling

The crossing of the Jordan is not the end of all knowledge, but the beginning of it. It was a momentous faith-step for Israel, larger than they had taken up to this point. And yet they had much to learn as they stood on the threshold of their life in the Land. After a believer's initial identification in the Cross, the first step will always be the magnification of Christ as Joshua.

In Joshua 3:7, the Lord told Joshua that he would be magnified in the sight of all Israel that day. Sure enough, Joshua 4:14 says, "On that day the Lord magnified Joshua in the sight of all Israel." What day was it? It was the day that Israel crossed the Jordan. Before our identification in Christ's death, the Cross is just another doctrine, something to be acquired through learning. Revelation is an experience, to be added to our other experiences. But when we cross the Jordan, when we enter into Him who is revealed, our viewpoint changes. At the Cross, Christ as Joshua is unveiled and becomes magnified in our eyes to the degree that He will have our implicit obedience for as long as He is our leader.

When we enter into our death with Christ, He becomes so magnified in our view that it is all we see. This is not the case in the wilderness, where we are living in the old creation still. Up until seeing the Cross in this way, the carnal mind questions such a view of Christ, saying things like, "How do I know I can trust this Christ so completely?" "That kind of lifestyle doesn't look stable to me. How do I know that I won't be deceived?" The carnal mind is enmity against God. It goes against His ways of doing things. It cannot receive His reality. As long as we live by its rule, we stay in the wilderness. But if we will trust God's Word to us, "Behold, I have given you the Land," "As many of us as were baptized into Christ Jesus were baptized into his death," Joshua will be magnified in our eyes, too, so much so that we will be able to follow him and take the Land, the Spirit realm.

This is the first time in the believer's history that the Spirit realm gains ascendancy over the sense realm in both priority and reality. It happens at the Cross, when we identify with Christ in His death. When we do so, Christ is magnified in our eyes as Joshua, the One who leads us into the Spiritual realm. It is this view of Joshua that enables us to take the Land.

Before this time, revelation is an experience, as we saw in our study in the wilderness. It is a regular occurrence, but nothing that influences us. But when we identify in Jesus' death, the revealed Christ becomes magnified in our eyes, and rises to a new level of all-importance. Joshua was one of Israel's leaders in the wilderness, but Moses was the apex of Spiritual reality to Israel at that time. But when we enter into Christ's death for the first time, we see Joshua in a new way. Though we knew him before, he was just one of our leaders. He helped out when needed. But at the Cross, Joshua – Christ revealed – is the only One we see. We are taken out of the natural realm and into the Spirit realm, and we realize that Christ revealed is greater than any other reality, knowledge, moral code, or need that we can possibly experience. Christ can be revealed to us a million times, but if

we do not identify in Christ's death, the Revealed One will only be one factor among many occurrences in day to day life.

When Joshua is magnified in our eyes, we are willing to follow Him in the taking of the Land. We trust the revealed Christ's leadership, not that this Revealed One is like the Holy Spirit telling us to do this or that, but that Christ's leadership rests in the standard for reality that He is. In seeing Him, we see that there has been something given to us that is ours for the taking, and Joshua as the standard leads us in that we see what is ours in Christ and possess it. This is the ministry of Christ revealed in Joshua.

The Man of War – Moses' Prophetic Song

We must now look back forty years previous to this miraculous crossing to another one: the crossing of the Red Sea. It was here that Israel became a nation for the first time, here that the death of the Passover lamb had proven effective when Israel passed through on dry land while the mighty Egyptian army was buried beneath its waters. This miracle is a picture for us today of the Cross, Jesus' death for us as the Lamb of God, and what His work there means for us. We are now a chosen generation, born a spiritual people for the first time at the resurrection, while all the sin and bondage of the world lies dead in the grave. The price has been paid, and we are a new creature. The Cross was a complete work which never needs to be added to or improved upon, and Israel's passage through the Red Sea holds to this fact in type. From that point forward, Israel was completely new. Everything that the Lord had planned for them was in some way or other an outworking of their new birth in resurrection.

After Israel crossed the Red Sea, Moses sang a song extolling the greatness of Jehovah. The song is not only praise for the Lord, however; it also contains Moses' understanding of the Cross and its prophetic outworking in the Lord's people as they, too, see Christ revealed. We will now look at this song in light of our present search on the war in the Land.

The context of this song, we must remember, is the drowning of Pharaoh's armies in the Red Sea, and Israel's subsequent freedom from their bondage. This is a type of the believer's baptism into Christ's death, thereby becoming a new creation. Our attention must first be drawn to Exodus 15:3, which says that the Lord is a man of war. What an interesting claim, that the Lord is a man. This must be the new man of which Paul spoke in His epistles! It is the second man that is the Lord from heaven. This being true, we can only understand this Lord who is a man in light of the resurrection. This man came into being when Jesus was raised from the dead through the glory of the Father, enabling all who identify in Him to walk in newness of life. And so in this one little verse we see the Lord inextricably bound up in His people. This is the heart of God, to have a dwelling place among His people, to bring His people to know Him, and then to manifest Himself through them.

This new man, according to this verse, is a man of war. This is the reality, and this is something that God intended to make manifest in the earth. The seeds of it were there

when God delivered Israel through the Red Sea. It is part of the nature of God to fight His enemies. He is a warrior, and he will do battle against all that resists His reality. This aspect of His nature must of course manifest through His people. What the Lord accomplished on behalf of His people at the Red Sea will eventually manifest through His people in the Land. Even though the new man came into being at the resurrection, we as God's people do not always come into that understanding immediately. It would take another forty years to see the man of war manifest in Israel.

In verse five, Moses compared Pharaoh to a stone that sank to the bottom of the sea. He repeats himself in verse 10 when he says that the enemies of the Lord sank as lead in the mighty waters. A final comparison is drawn between the sinking stone and the inhabitants of Canaan in verses 14-16. This is no coincidence. Both the crossing of the Red Sea and the crossing of the Jordan point to the finished work of the Cross. It follows that the drowning of Pharaoh's armies and the stones that Joshua took from the wilderness side of the Jordan and placed in its riverbed (cf. Josh. 4:9 & 18) are both types of the final destruction of the Lord's enemies by the death and burial of Christ.

The Red Sea is where the Canaanites were drowned, along with the Egyptians. But the stones at the bottom of the Jordan were a memorial to that fact. It was the point at which Israel identified with Christ so that the destruction of the Canaanites that actually occurred at the Red Sea would finally be made manifest. Moses saw both the complete destruction of God's enemies and Israel's embracing of this reality, which in turn would lead to their appearing together with Christ as the man of War.

This is more than just a theologically interesting passage of Scripture. We see here the mind of God revealed to Moses. We see the Lord's work at the Cross to such a specific degree for the purpose of being able to walk in it. It also holds the key for our success in taking the Land. Israel is to identify all of the inhabitants with Egypt's ruler and armies, who drowned in the Red Sea, and with the stones that Joshua placed in Jordan's riverbed. Their victory in the Land will manifest as they fight on the basis of their deliverance by the Cross (Red Sea) and identification with Christ upon it (Jordan). No new victory will be wrought in the Land; Israel is to live in the reality of the resurrection while reckoning by faith that their enemies sank to the bottom of the depths with the stones in the Jordan. The battles, then, will only manifest the victory that was wrought before they ever drew a sword.

This, too, is our key to possessing Christ. As we remain identified in Jesus' death, burial and resurrection, and as we reckon all that was His enemy put to death at the same time, the fight of faith by which we possess the revealed Christ will only serve to manifest the work of the Cross and glorify God thereby. As we walk out this reality, we manifest the man of war that we became when we were joined to Christ in His resurrection.

The man of war is the first manifestation of the resurrection as we comprehend and enter into the death, burial, and resurrection of Christ. When Joshua took the people up out of Jordan, they almost immediately began to war to possess the Land. To fight for our inheritance in Christ is the first thing we do from our heavenly position in Christ. Before

this time, the children of Israel were not warriors. They did not see it at all until the new generation rose up that went in to take the Land. They were that man of war.

I think the fact that God has chosen to reveal the new man as a man of war is worth looking into. War was the means by which Israel had to take the Land; there was no alternate plan. To follow the principle of the type, if crossing the Jordan is a picture of the Cross as our means of being freed from the carnal and beginning to dwell in the heavenly realms, then just crossing the Jordan is not enough. To possess the spiritual blessings that are given us in Christ, we must fight to lay hold of them. Corporate warfare is necessary for dispossessing the inhabitants and making the Land our own.

When Joshua brought the people up out of the Jordan, they had passed through the identification with Christ's death, burial, and resurrection. It was from the position of being seated together with Christ in the heavenlies (this is in type, of course) that they believed that God had given them the Land. They were driving out the inhabitants, not to gain the Land, but to take what was already theirs. They were apprehending that which was already finished. This is the war that we as believers fight. It is the fight of faith of which Paul speaks in I Timothy 6:12. We do not fight to bring something into existence; we fight to rest in God and to lay hold of what is ours in Christ. Israel fought from a position of victory and completion. Any victory gained in the earth was only a manifestation of what is true.

The war is not something that the Lord has to fight, as if He might have something to lose. The war takes place in our soul as we seek to have God's kingdom rule in our hearts. We seek to receive the mind of Christ and reject the viewpoint of the carnal mind. The carnal mind will not give up being "the boss" so easily! Other enemies include the flesh, the devil, the world system, the religious system, and the old man. Before Christ is revealed, all of these governments rule in us to one degree or another. But to lay hold of Christ and Him crucified is to dispossess opposing governments.

This harkens back to the magnification of Joshua in the eyes of Israel at the crossing of the Jordan. Up to that point, Joshua's leadership still ranked second to Moses. Israel acknowledged Joshua's leadership but were not convinced of his headship and the finality of the authority that he had been given until they entered the Land. The passing from one realm to another means to give preeminence to the truth of that realm. To receive Christ means to reject that which is antagonistic to Him. To enter into identification with Him is to receive Him as the truth, and to reject the sources of truth from that realm – the old creation – which we have left. While in the wilderness, God was one source of truth to Israel. But when circumstances arose that conflicted with God's Word, they gave equal time to their natural testimony. When Israel entered the Land, they rejected such testimony for the testimony of the Word.

When we say the work of the Cross is true, there is still room for other truths, other priorities. But when we accept Christ as the truth, by definition, nothing else can be the truth. To accept Christ as the truth puts us at odds with anything that will not allow Christ to be any more than a truth. But if by the working of the Cross, Christ becomes the truth,

we can no longer accept truths from just anywhere. We will forcefully reject truths, hence the dispossession of the inhabitants of the Land.

Israel as a man of war is a theme that continues through the reign of David. We will see the Lord develop Israel into maturity as He brings His people into a greater knowledge of Himself.