

The True Joshua

Sabbath Afternoon, November 29

Never before had the earth witnessed such a scene. The multitude stood paralyzed, and with bated breath gazed upon the Saviour. Again darkness settled upon the earth, and a hoarse rumbling, like heavy thunder, was heard. There was a violent earthquake. The people were shaken together in heaps. The wildest confusion and consternation ensued. In the surrounding mountains, rocks were rent asunder, and went crashing down into the plains. Sepulchers were broken open, and the dead were cast out of their tombs. Creation seemed to be shivering to atoms. Priests, rulers, soldiers, executioners and people, mute with terror, lay prostrate upon the ground.

When the loud cry, "It is finished," came from the lips of Christ the priests were officiating in the Temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord Himself draws near. With a rending noise the inner veil of the Temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested His glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the Temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The Most Holy Place of the earthly sanctuary is no longer sacred.

All is terror and confusion. The priest is about to slay the victim, but the knife drops from his nerveless hand and the lamb escapes. Type has met antitype in the death of God's Son. The great sacrifice has been made. The way into the holiest is laid open. A new and living way is prepared for all. No longer need sinful, sorrowing humanity await the coming of the high priest. Henceforth the Saviour was to officiate as priest and advocate in the heaven of heavens. It was as if a living voice had spoken to the worshipers: There is now an end to all sacrifices and offerings for sin. The Son of God is come according to His word, "Lo, I come (in the volume of the book it is written of me,) to do thy will, O God." "By his own blood" He entereth "in once into the holy place, having obtained eternal redemption for us" (Hebrews 10:7; 9:12).

—*Lift Him Up*, p. 44.

Biblical Typology

In fulfilling “all righteousness,” Christ did not bring all righteousness to an end. He fulfilled all the requirements of God in repentance, faith, and baptism, the steps in grace in genuine conversion. In His humanity Christ filled up the measure of the law’s requirements. He was the head of humanity, its substitute and surety. Human beings, by uniting their weakness to the divine nature of Christ, may become partakers of His character.

Christ came to give an example of the perfect conformity to the law of God required of Adam, the first man, down to the last person that shall live on the earth. He declares that His mission is not to destroy the law, but to fulfill it in perfect and entire obedience.

In this way He magnified the law and made it honorable. In His life He revealed its spiritual nature. He revealed to heavenly beings, to worlds unfallen, to a disobedient, unthankful, unholy world, that He fulfilled the far-reaching principles of the law. He came to demonstrate the fact that humanity, allied by living faith to divinity, can keep all God’s commandments.

The typical offerings pointed to Christ, and when the perfect sacrifice was made the sacrificial offerings were no longer acceptable to God. Type met antitype in the death of the only begotten Son of God. He came to make plain the immutable character of the law, to declare that disobedience and transgression could never be rewarded by God with eternal life. He came as a man to humanity, that humanity might touch humanity.

But in no case did He come to lessen the obligations of mortals to be perfectly obedient. He did not destroy the validity of the Old Testament Scriptures. He fulfilled that which was predicted by God Himself. He did not come to set human beings free from the law: He came to open a way by which they might obey that law and teach others to do the same. —*To Be Like Jesus*, p. 362.

When Christ on the cross cried out, “It is finished,” the veil of the temple was rent in twain. This veil was significant to the Jewish nation. It was of most costly material, of purple and gold, and was of great length and breadth. At the moment when Christ breathed His last, there were witnesses in the temple who beheld the strong, heavy material rent by unseen hands from top to bottom. This act signified to the heavenly universe, and to a world corrupted by sin, that a new and living way had been opened to the fallen race, that all sacrificial offerings terminated in the one great offering of the Son of God.

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Type and Antitype

God's people, whom He calls His peculiar treasure, were privileged with a twofold system of law; the moral and ceremonial. . . .

From the creation the moral law was an essential part of God's divine plan, and was as unchangeable as Himself. The ceremonial law was to answer a particular purpose in Christ's plan for the salvation of the race. The typical system of sacrifices and offerings was established that through these services the sinner might discern the great offering, Christ. . . . The ceremonial law was glorious; it was the provision made by Jesus Christ in counsel with His Father, to aid in the salvation of the race. The whole arrangement of the typical system was founded on Christ. Adam saw Christ prefigured in the innocent beast suffering the penalty of his transgression of Jehovah's law.

The need for the service of sacrifices and offerings ceased when type met antitype in the death of Christ. In Him the shadow reached the substance. . . . The law of God will maintain its exalted character as long as the throne of Jehovah endures. This law is the expression of God's character. . . . Types and shadows, offerings and sacrifices, had no virtue after Christ's death on the cross; but God's law was not crucified with Christ. . . . Today he [Satan] is deceiving human beings in regard to the law of God.

The law of the ten commandments lives and will live through the eternal ages. . . .

God did not make the infinite sacrifice of giving His only--begotten Son to our world, to secure for man the privilege of breaking the commandments of God in this life and in the future eternal life.

He [Jesus] gave His precious, innocent life to save guilty human beings from eternal ruin, that through faith in Him they might stand guiltless before the throne of God. —*The Faith I Live By*, p. 106.

All the time of Christ's coming there was much agitation concerning the appearance of the world's Messiah. The Jewish nation expected that a great deliverer would come, and there were men who took advantage of this expectation, turning it to the service of themselves, that they might be thereby profited and glorified. Prophecy had foretold that these deceivers would arise. The deceivers did not come in the way in which it was prophesied that the world's Redeemer should come; but Christ came, answering every specification. Types and symbols had represented Him, and in Him type met antitype. In the life, mission, and death of Jesus every specification was fulfilled. —*Lift Him Up*, p. 197.

Joshua, the Type

Forty days and nights Moses remained in the mount; and during all this time, as at the first, he was miraculously sustained. No person had been permitted to go up with him, nor during the time of his absence were any to approach the mount. At God's command he had prepared two tables of stone, and had taken them with him to the summit; and again the Lord "wrote upon the tables the words of the covenant, the Ten Commandments."

During that long time spent in communion with God, the face of Moses had reflected the glory of the divine Presence; unknown to himself his face shone with a dazzling light when he descended from the mountain. Such a light illumined the countenance of Stephen when brought before his judges; "and all that sat in the council, looking steadfastly on him, saw his face as it had been the face of an angel" (Acts 6:15). Aaron as well as the people shrank away from Moses, and "they were afraid to come nigh him." Seeing their confusion and terror, but ignorant of the cause, he urged them to come near.

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By this brightness God designed to impress upon Israel the sacred, exalted character of His law, and the glory of the gospel revealed through Christ. While Moses was in the mount, God presented to him, not only the tables of the law, but also the plan of salvation. He saw that the sacrifice of Christ was pre-figured by all the types and symbols of the Jewish age; and it was the heavenly light streaming from Calvary, no less than the glory of the law of God, that shed such a radiance upon the face of Moses. That divine illumination symbolized the glory of the dispensation of which Moses was the visible mediator. . . .

Moses was a type of Christ. As Israel's intercessor veiled his countenance, because the people could not endure to look upon its glory, so Christ, the divine Mediator, veiled His divinity with humanity when He came to earth. Had He come clothed with the brightness of heaven, He could not have found access to men and women in their sinful state. They could not have endured the glory of His presence. Therefore He humbled Himself, and was made "in the likeness of sinful flesh" (Romans 8:3), that He might reach the fallen race, and lift them up. —*Patriarchs and Prophets*, pp. 329, 330.

Moses was a type of Christ. . . . God saw fit to discipline Moses in the school of affliction and poverty before he could be prepared to lead the hosts of Israel to the earthly Canaan. The Israel of God, journeying to the heavenly Canaan, have a Captain who needed no human teaching to prepare Him for His mission as a divine leader; yet He was made perfect through sufferings; and "in that he himself hath suffered being tempted, he is able to succor them that are tempted" (Hebrews 2:10, 18). Our Redeemer manifested no human weakness or imperfection; yet He died to obtain for us an entrance into the Promised Land. —*Conflict and Courage*, p. 111.

The True Joshua, the Antitype

Joseph and Mary went up to Jerusalem every year to the feast of the Passover, according to the requirements of the Jewish law. Christ's childhood days were ended. He had entered upon the period of youth. Joseph and Mary, as was their custom, prepared to take their long journey to Jerusalem. They took Jesus with them. They went in company with many others who were on their way to Jerusalem to observe this solemn festival.

It is impossible for human minds to understand the meditations of the Son of God as He looked with interest upon the Temple for the first time. As He walked its courts, and His eye discerned the work of the ministering priest, the altar with its bleeding victim, the holy incense arising to God, and the mysteries of the Holy of Holies behind the veil, and comprehended the reality which these ceremonies prefigured, what thoughts were awakened within His breast we cannot conjecture. Christ Himself was the key to unlock all these sacred mysteries which were indefinitely understood by Joseph and Mary. These were all instituted to represent Christ, and were fulfilled in His death.

The Passover was a name given to this ceremony in commemoration of the wonderful event of the Hebrews' leaving Egypt. The night they left Egypt, the destroying angel entered every house and slew from the firstborn of the king upon his throne down to the firstborn of the lowest slave. . . .

The Lord gave special directions to the Hebrews, for each family to slay a lamb and sprinkle the blood upon their door posts, that when the destroying angel should go forth upon his errand of death, the blood upon the post of the door should be to them a sign that those who were within the house were the worshipers of the true God. The angel of death passed over the houses thus designated. Upon that eventful night the Hebrews were directed to be prepared for their journey. . . .

According to the directions given them of God, they were all prepared for their journey, ready for the word of command to go forth from Egypt. . . .

While the institution of the Passover was pointing backward to the miraculous deliverance of the Hebrews, it likewise pointed forward, showing the death of the Son of God before it transpired. In the last Passover our Lord observed with His disciples, He instituted the Lord's Supper in place of the Passover, to be observed in memory of His death. No longer had they need of the Passover, for He, the great antitypical Lamb, was ready to be sacrificed for the sins of the world. Type met antitype in the death of Christ. —*Lift Him Up*, p. 31.

Thursday, December 4

Joshua and Us

Jesus is our Advocate, our High Priest, our Intercessor. Our position is like that of the Israelites on the Day of Atonement. When the high priest entered the Most Holy Place, representing the place where our High Priest is now pleading, and sprinkled the atoning blood upon the mercy seat, no propitiatory sacrifices were offered without. While the priest was interceding with God, every heart was to be bowed in contrition, pleading for the pardon of transgression.

Type met antitype in the death of Christ, the Lamb slain for the sins of the world. Our great High Priest has made the only sacrifice that is of any value in our salvation. When He offered Himself on the cross, a perfect atonement was made for the sins of the people. We are now standing in the outer court, waiting and looking for that blessed hope, the glorious appearing of our Lord and Saviour Jesus Christ. No sacrifices are to be offered without, for the great High Priest is performing His work in the Most Holy Place. In His intercession as our advocate, Christ needs no man's virtue, no man's intercession. He is the only sin-bearer, the only sin-offering. Prayer and confession are to be offered only to Him who has entered once for all into the Most Holy Place. He will save to the uttermost all who come to Him in faith. He ever liveth to make intercession for us. . . .

The mightiest created intellect cannot comprehend God; words from the most eloquent tongue fail to describe Him. . . . Men have only one Advocate, one Intercessor, who is able to pardon transgression. Shall not our hearts swell with gratitude to Him who gave Jesus to be the propitiation for our sins? Think deeply upon the love that the Father has manifested in our behalf, the love that He has expressed for us. We can not measure this love; for measurement there is none. Can we measure infinity? We can only point to Calvary, to the Lamb slain from the foundation of the world. . . .

No middleman comes between the sinner and Christ. . . . Christ Himself is our Advocate. All that the Father is to His Son He is to those whom His Son in humanity represented. In every line of His work Christ acted as a representative of the Father. He lived as our substitute and surety. He labored as He would have His followers labor, unselfishly, appreciating the value of every human being for whom He suffered and died. —*Lift Him Up*, p. 319.

Friday, December 5

For Further Reading

To Be Like Jesus, "Repentance Essential During Day of Atonement," December 28, p. 380.

That I May Know Him, "A Perfect Atonement," March 8, p. 73.